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(TO THE)
Hon^{ble} Society for Promoting
CHRISTIAN KNOWLEDGE.

It is with the greatest Respect and Veneration, I presume to dedicate this little Catechism to The Society, for promoting Christian Knowledge within the Dominions of the British Empire, which is the Bulwark of the Protestant Faith.

The Intention of this Improvement, not in the Doctrine, but in the mode of communicating the Doctrines, taught in our Church Catechism, is to engage Youth to a more eager Pursuit of y^e Knowledge contain'd therein, by explaining some Points, that are least conceivable by young Beginners, and by enlarging upon other Points, that are too concise. The whole illustrated with Copper Plates, representing the scene of each subject, & so contrived as to convey by the Eye, as well as the Ear, those great Truths and Mysteries in our Practice & Faith, into the heart, which are set forth in the Catechism, and required to be learned by every member of the CHURCH of ENGLAND.

An Attempt of this kind, tho' new in England, has been often made, and with great Success, upon the understanding of Young people in foreign nations. Therefore as it is proposed to publish this Catechism, for public use and Benefit, & as it strictly adheres to the Faith and Practice of the Church of England, it is hoped, that it will meet with your Approbation and Encouragement, and become a happy means to promote that Christian Knowledge, which is so particularly the Charge and Endeavour of your honourable Society, than which nothing can give greater Pleasure, or produce more real sentiments of your Candour & Goodness in one, who esteems it his greatest honour to write under your sanction and to subscribe himself

Your most devoted
humble Servant
THE AUTHOR.

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This book was in the library of the
British Museum and was
acquired in 1864.



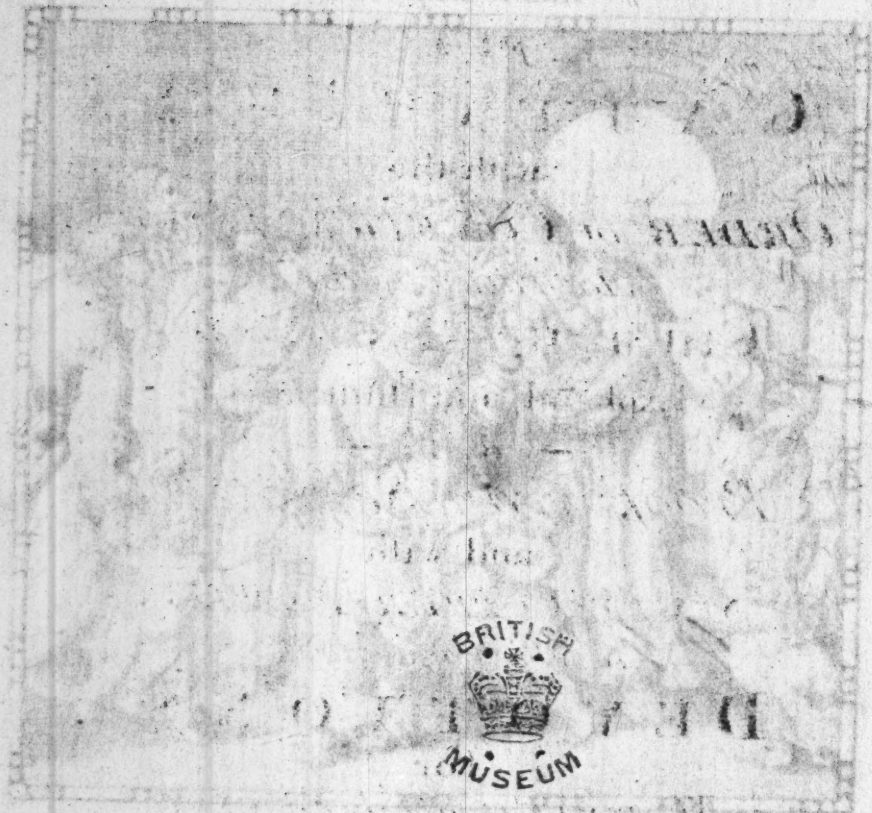
They found him in the Temple, sitting in the midst of the Doctors; both hearing them and asking them questions. And all that heard him were astonished at his understanding and Answers. *Luke II. 46, 47.*

England, Church of
Catechism

THE
C A T E C H I S M :
with the
ORDER of CONFIRMATION,
According to the
CHURCH of ENGLAND,
Explain'd and Illustrated
— B Y —
Proofs from Scripture,
and with
SIXTY COPPER PLATES.
To which are added
DEVOTIONS
For
MORNING and EVENING,
AND
GRACE before & after MEAT .



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Infant Baptism.



Suffer the little Children to come unto me, & forbid them not. Mark X. 14.

P L A T E I.

The Promise and Vow in Baptism.

Master. *MY* child, tell me thy Christian name?

Scholar. My Christian name is N. N.

M. *When did you receive that name?*

S. At my Baptism.

M. *Why was you baptized?*

S. Because I was thereby made a member of Christ's church; was born a-new by water and the Holy Ghost; and so became a child of God, and entitled to everlasting happiness; on the promise and condition that I shall renounce or reject and inwardly detest, all sin, the pomps and vanities of the world, the devil and all his works, and all the sinful lusts of the flesh.

B

M. *What*

M. *What mean you by the devil?*

S. A wicked spirit, who rebelled against God; was expelled heaven, and cast into hell; and seeketh, by many temptations, to draw mankind into the same state of perdition and torment.

M. *What are his works?*

S. Pride, malice, envy, revenge, lying, murder, fornication, rebellion, idolatry, witchcraft, and all sin or every breach of God's commands.

M. *Why do you call sin the work of the devil?*

S. Because he was the first that sinned: he seduced or beguiled Eve to sin. And it is he that goeth to and fro tempting mankind, by all manner of wiles and subtilty, to sin against God.

M. *What are the sinful lusts of the flesh?*

S. All excess, intemperance and uncleanness, in thought, word and deed.

M. *What more did you promise?*

S. To believe *all the articles of the Christian faith*, and so to keep God's holy will and Commandments, as to walk in them all the days of my life.

M. *How did you promise these things?*

S. By my godfathers and godmothers, in my baptism.

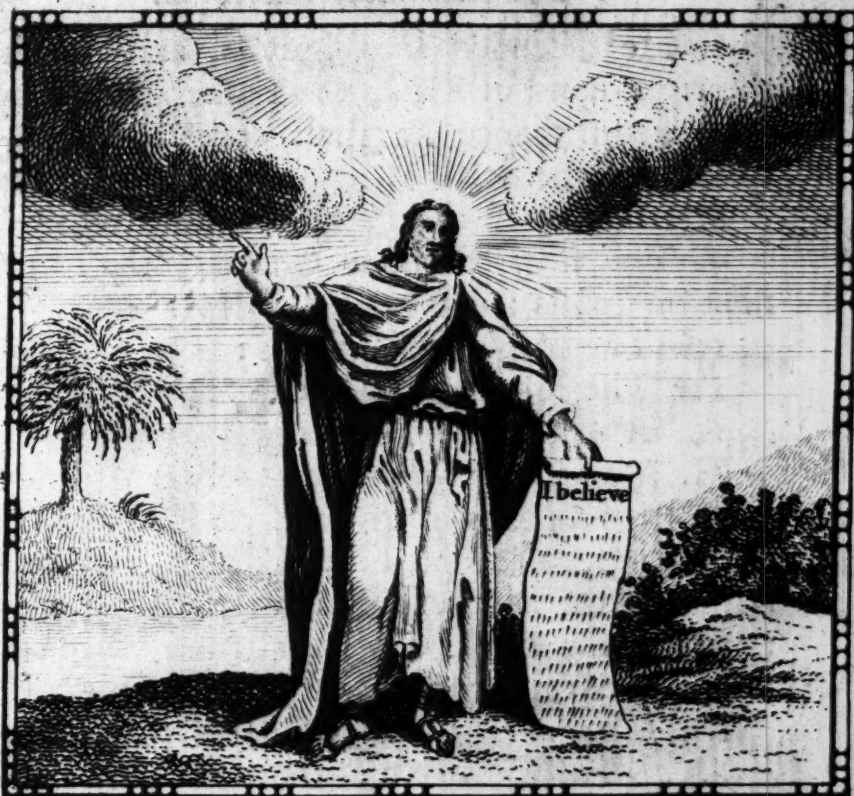
M. *Are you bound to believe and do as they have promised for you?*

S. Yes; and I will, if God gives me his grace so to do.

M. *What mean you by the articles of the Christian faith?*

S. The principles of the doctrine of Christ, revealed at large in the Holy Scriptures of the New Testament, and summed up in those twelve necessary points, commonly called the Apostles Creed.

The Christian Faith.



He that believeth on him is not condemned. John III, 18.

PLATE II.

The Apostles CREED.

M. REPEAT the Articles of the Christian faith.

S. 1. I believe in God the Father Almighty, maker of heaven and earth :

2. And in Jesus Christ, his only Son, our Lord :

3. Who was conceived by the Holy Ghost, and born of the virgin Mary :

4. Suffered under Pontius Pilate ; was crucified, dead and buried : he descended into hell.

5. The third day he rose again from the dead.

6. He ascended into heaven, and sitteth at the right-hand of God, the Father Almighty.

7. From thence he shall come to judge the quick and the dead.

8. I believe in the Holy Ghost :

9. The holy Catholic Church ; the communion of Saints :

10. The forgiveness of sins :

11. The resurrection of the body :

12. And the life everlasting. *Amen.*

M. Why is this called the Apostles Creed ?

S. Because this form of sound words has at all times been accepted by Christians of all denominations, as the composition of the twelve apostles, for the ready instruction of converts, and as a testimony of their faith in Christ.

M. What are you taught by this Creed ?

S. 1. To believe that there is a God, who made me and all the world : 2. That he sent his Son to be made man, and to redeem me and all mankind by his death. 3. That I and all the elect people of God are sanctified, guided and governed by the spirit of God : and 4. that God the Father, God the Son, and God the Holy Ghost, are but *one* God in substance, and *three* in persons.

M. Have they not distinct offices or operations ?

S. Yes : The Father creates, the Son redeems, and the Holy Ghost sanctifieth.

M. What authority have you that there are three persons, and but one God ?

S. St. *John* saith : there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are *ONE*.

The Creation.



Thou Lord in the Beginning hast laid the foundation of the Earth,
and the Heavens are the work of thine Hands, Heb. I. 10.

P L A T E III.

The first Article.

M. REPEAT the first article of the Creed.

S. I believe in God, the Father Almighty, maker of heaven and earth.

M. *What do you mean by I believe?*

S. It signifies that I firmly and undoubtedly hold all that I here profess concerning God, his church and promises: and that it is my duty to shew forth this profession of faith by a holy and virtuous life and conversation.

M. *What is God?*

S. A pure spirit, infinite, perfect and eternal.

M. *Why is he called Father?*

S. Because he *created* the world and all that are in it : and has adopted mankind to be his children through Christ.

M. *Why is he called Almighty ?*

S. Because he can do all things ; knows all things ; governs all things, and is able both to reward and to punish.

M. *Explain God's power to do all things.*

S. He can do all that is good, holy and what does not imply a contradiction in the nature of things, or is not inconsistent with his own divine nature.

M. *How did God create all things ?*

S. By his word only : he commanded and they were created.

M. *How did he create Man ?*

S. The Lord God formed *Man* of the dust of the ground, and breathed into his nostrils the breath of life : and *man became a living soul*. And the Lord caused a deep sleep to fall upon Adam ; and while he slept, he took one of his ribs, and closed up the flesh instead thereof ; of which rib God made the woman : male and female created he them in his own image.

M. *What mean you by his own image ?*

S. Righteousness and holiness. God created man upright.

M. *Did man preserve that image ?*

S. No. Man disobeyed God's commands, sought out many inventions, and thereby lost his image, till reconciled and renewed by God's free grace, and the merits of Jesus Christ, his only Son, our Lord.

JESUS CHRIST.



This is he, of whom the Prophets did speak.

John. I. 45.
P L A T E IV.

The second Article.

M. REPEAT the second Article of the Creed.

S. I believe in Jesus Christ, his only Son, our Lord.

M. Prove Jesus Christ to be the Son of God.

S. A voice from heaven said, *This is my beloved Son, hear ye him.* And again, *Thou art my Son, this day I have begotten thee.*

M. What means the name Jesus?

S. A Saviour or Redeemer: which is applied in an eminent manner to the Son of God, made Man; because it is he alone, who can save or

redeem sinners from the slavery of sin, and the punishment due thereunto.

M. *Why was he called Jesus?*

S. Because he was to *save his people from their sins*: therefore, says St. Paul, this is a faithful saying, and worthy of all acceptation, *That Christ Jesus came into the world to save sinners.*

M. *Why is he called Christ?*

S. These, saith the evangelist St. John, are written, that ye might believe, that JESUS is the CHRIST.

M. *What means the name Christ?*

S. The *Messiah* or *one anointed*: because God did anoint him with the Holy Ghost without measure, to be *King* or Head over his church: of whose kingdom there shall be no end: to be a Priest to *intercede* for us in heaven: to *atone* for our sins by the sacrifice of himself once offered, and to *bless* his church: and to be that Prophet, who had been promised should teach us the right and perfect knowledge of God and all truth.

M. *Why is Jesus Christ stiled our Lord?*

S. Because all things were made by him: he also redeemed us: he has bought us with the price of his own blood: and the Father has given to him all power in heaven and on earth.

M. *How do you prove this Article?*

S. To us there is but one God the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.



Hail thou art highly favoured.
Luke I. 28.

She brought forth her firstborn Son,
and called his name Jesus, Mat. I. 25.

PLATE V.

The third Article.

M. *REPEAT* the third article of the Creed.

S. I believe that the Son of God was conceived by the Holy Ghost, and born of the virgin Mary.

M. *How do you prove his Conception?*

S. The angel Gabriel was sent from God with a message to the virgin Mary; saying, *Thou shalt conceive and bear a son; for though thou knowest not a man, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee.* Thus the Son of God was made flesh; and the human nature united to the divine nature in the person of Jesus Christ.

M. *Why was he conceived by the Holy Ghost?*

S. That taking the form, without the depravation of human nature, *the Holy Thing born of the Virgin might be called the Son of God.* Luke i. 35. For such an High-priest only became us, that was holy, harmless and undefiled; who was without sin, could commit no sin, and could have no guile in him. But had he been conceived according to the method of human generation, he must have been subject to sin and corruption, and incapable of atoning for the sins of mankind.

M. *Why was he born of a Virgin?*

S. To fulfill the prophecy: *Behold a Virgin shall conceive and bear a Son,* Isa. vii. 14. and to preserve him from the stain of sin.

M. *Who was the virgin Mary?*

S. A daughter of the house and lineage of king *David*: from whose stock it had been foretold that the Messiah should descend.

M. *Why was he made Man?*

S. That he might fulfill the promise, that the *Messiah* should be the seed of the woman, bear our griefs, carry our sorrows, be wounded for our transgressions, bruised for our iniquities, and suffer death for our sins.

M. *Where, and when was he born?*

S. In a stable, at Bethlehem, in the land of Judah.

M. *Was not the Virgin Mary married?*

S. Yes: to a devout just man of the house of *David* whose name was *Joseph*, and by trade a carpenter.

The Crucifixion .



They crucified him, and the Malefactors, one on the right hand, and the other on the left, Luke XXIII. 33.

P L A T E VI.

The fourth Article.

M. REPEAT *the fourth article of the Creed.*

S. I believe that the man Christ Jesus suffered under Pontius Pilate; was crucified; dead and buried; and that he descended into hell.

M. *When or at what age did Jesus Christ suffer?*

S. He was three and thirty years old, when his sufferings began in the garden of *Gethsemane*; after such a laborious and poor life, that he had no where to lay his head.

M. *How did Jesus Christ suffer?*

S. In

S. In the garden he sweat drops of blood, at the prospect of his approaching sufferings: he was betrayed by Judas, one of his apostles; denied by Peter, and forsaken by all his disciples. He was scourged at a pillar, crowned with thorns, blindfolded, buffeted, derided, spit upon, and otherwise ill-treated by the soldiers and the populace, edged on by the malice of their rulers, who through envy brought him before Pontius Pilate.

M. *Who was Pontius Pilate?*

S. The Roman governor of Judea.

M. *Why did he condemn Jesus?*

S. To please the Jews; for he openly declared that he could find no fault in Jesus.

M. *What was the sentence?*

S. That Jesus should be crucified.

M. *How was this sentence executed?*

S. They nailed his hands and feet to a cross; crucified him between two thieves; gave him vinegar and gall to drink; reviled him upon the cross, and pierced his side with a spear.

M. *For whom, and why did Jesus die?*

S. He tasted death for every man; that he might reconcile us unto God.

M. *Why was Christ buried?*

S. To evidence the certainty of his death. To conquer death in his own dominions, and to render his own and our resurrection at the last day, the more manifest.

M. *How long did he lie dead in the grave?*

S. Part of three days.

M. *Where did his soul go at his death?*

S. Into Paradise. *This day*, said he, to the good thief, *thou shalt be with me in Paradise.*

The Resurrection of Jesus Christ.



He was raised again for our Justification. Rom. IV. 25.

PLATE VII.

The fifth Article.

M. *REPEAT* the fifth article of the Creed.

S. The third day he rose again from the dead.

M. *What mean you by rising from the dead?*

S. The soul of the man Christ Jesus returned to his body; by which he overcame death, and rose from the grave a perfect man.

M. *Why did Jesus rise from the dead?*

S. There are four principal reasons: 1. That he might fulfill the prophecy, that his soul should not be left in hell, nor his flesh see corruption in the grave. 2. That he might fulfill his own promise, to rise again on the third day.

3. To

3. To evidence his victory over death, hell and the grave. 4. To give us an earnest of our own resurrection: *For, since by man came death, by man also came the resurrection of the dead: and as in Adam we all die, even so in Christ shall all be made alive.*

M. *What do you understand by the dead?*

S. I understand the grave the receptacle of dead bodies; and that separate place, which Jesus called *Paradise*, where his soul, departed out of his body, took the good thief, and visited the souls of just men, who could not be made perfect, till he had purchased their redemption with his blood.

M. *On what day did Jesus rise from the dead?*

S. On the first day of the week; and therefore it is called the *Lord's Day*, and became the *Christian Sabbath*.

M. *How do you prove this article?*

S. The soldiers that watched the grave saw Jesus rise, and were sore afrighted. Afterwards he was seen by Mary Magdalene; by two disciples going to Emmaus; by all the apostles assembled together, and by above five hundred brethren at once. He said to the doubtful: *Behold my hands and my feet, that it is I myself.* He eat, drank and discoursed with his apostles, and shewed himself alive after his passion, by many infallible proofs. *Acts i. 3.*

The Ascension of Christ.



He was taken and carried up into Heaven and a cloud received him out of their sight. Luke

P L A T E VIII.

The sixth Article.

M. **R E P E A T** the sixth article of the Creed.

S. He ascended into heaven, and sitteth at the right-hand of God, the Father Almighty.

M. *When did Christ ascend into heaven?*

S. Forty days after he rose from the dead.

M. *Was it his divine or human nature that ascended into heaven?*

S. It was his human nature, the same that was conceived by the Holy Ghost, born of the virgin Mary, was crucified, dead and buried, and had risen again from the dead.

M. *Who saw him ascend into heaven?*

S. His

S. His disciples; for, while they beheld and he blessed them, he was parted from them and was taken and carried up into heaven.

M. *Why did Jesus ascend up into heaven?*

S. Because it was expedient for us; that he might lead captivity captive, or compleat his conquest and triumph over all his enemies: that he might open heaven for us, and prepare a place for the redeemed of the Lord to be glorified with himself: that he might be present to intercede the Father for repenting sinners; and that he might send us the Holy Ghost, the Comforter, to guide us in the way of all truth, to abide with us for ever, and to prepare us for heaven.

M. *Can we have any other mediator with God?*

S. No. There is but one mediator between God and men; the man Christ Jesus, who gave himself a ransom for all.

M. *What means the right-hand of God?*

S. God has no hands; therefore it means power, dignity and dominion. Luke xxi. 69. Heb. i. 3, 4. Acts ii. 34, 35.

M. *What means the sitting at God's right-hand?*

S. Full possession of that power, dignity and dominion.

M. *How long is Jesus Christ, the Son of God, to sit there?*

S. Until the times of restitution of all things.

M. *Why is it added Father Almighty?*

S. To shew that God the Father is able to invest his son Jesus Christ with all power. *Phil.* ii. 7, 8, 9.

Christ coming to Judgment.



Every eye shall see him come to Judgment. Revel. I. 7.

PLATE IX

The seventh Article.

M. **REPEAT** the seventh article of the Creed.

S. From thence he shall come to judge the quick and the dead.

M. *What do you understand by from thence?*

S. From heaven, and the right-hand of God, the Father Almighty.

M. *In what manner will Jesus come?*

S. In the clouds of heaven, with power and great glory, surrounded with his holy angels; in like manner as he was seen, by his disciples, go up into heaven; when every eye shall see him come to judgment. Rev. i. 7.

M. *How*

M. *How do you know that Jesus is our judge?*

S. It is he, which was ordained of God to be the judge of the quick and the dead. *Acts x. 42.*

M. *Whom shall he judge?*

S. The quick and the dead.

M. *What is meant by quick and dead?*

S. *Quick* denotes all men that ever lived upon the earth: *Dead*, all that have departed this life.

M. *Why do you mention both the quick and the dead?*

S. To shew that ALL men shall be judged, and that Christ shall be judge of ALL.

M. *Shall they, who are alive at Christ's coming to judgment, be judged in the flesh?*

S. No. For they shall be changed in a moment. This mortal must put on immortality, before we can be with the Lord. Flesh and blood cannot enter into the kingdom of heaven.

M. *For what shall he judge mankind?*

S. God shall bring every work into judgment, with every secret thing.

M. *How will Christ judge the World?*

S. He will judge the world in righteousness: he will reward and punish all mankind according to their deeds: every one shall receive the things done in his body, according to that he hath done, whether it be good or bad.

The Descent of the Holy Ghost.



They were all filled with The Holy Ghost. Acts II. 4.

The eighth Article.

M. **REPEAT** the eighth article of the Creed.

S. I believe in the Holy Ghost.

M. *Who is the Holy Ghost?*

S. The third person in the Godhead.

M. *How do you distinguish the Holy Ghost from God the Father and the Son?*

S. God the Father is *made of none*. God the Son is *begotten* of the Father alone. God the Holy Ghost is neither made, nor created, nor begotten, but *proceeds* from the Father and the Son from all eternity; co-equal to them both; of the same substance, and is to be worshipped and adored together with them.

M. *What is a Ghost?*

S. It signifies a *spirit*.

M. *Why is this spirit called Holy?*

S. Because this Spirit is holy in himself, and is the author of all holiness.

M. *Was this spirit ever upon earth?*

S. This is the comforter, who was sent from heaven, lighted upon the apostles, &c. in form of fiery tongues, resides in every good christian, and beareth witness with our spirit, that we are the children of God.

M. *Where does he reside?*

S. In the heart of every good christian; our body is the temple of the Holy Ghost, except we be reprobates.

M. *Who sent this holy spirit from heaven?*

S. God the Father, by the intercession of his Son Jesus Christ.

M. *On what day did the Holy Ghost descend?*

S. On the day of *Pentecost* or *Whitsunday*.

M. *How long is he to continue upon earth?*

S. For ever.

M. *Why?*

S. To comfort us under tribulation for the sake of Christ: to bring us to the knowledge of God through Jesus Christ: to gather, sanctify and govern the church of Christ; to dispense God's grace; to teach us all things; to raise in us good desires; to enable us to resist temptations, and to give us assurance that we are born of God, and that we shall be saved according to his mercy.

The Church Militant and Triumphant.



By one Spirit we are all baptized into one Body. I Cor. XII. 13.

P L A T E X I.

The ninth Article.

M. **R**EPEAT the ninth article of the Creed.

S. The Holy Catholic Church: the Communion of Saints.

M. *What do you understand by the Church?*

S. It is that number of good people, who acknowledge no other *Head* but *Christ*, and have his promise that the gates of hell shall not prevail against it.

M. *Why is it called Holy?*

S. To teach us that the members of Christ's church must be holy, as he is holy; and that it is not a simple profession of faith, but a holy life that entitles us to the privileges and advantages

tages of the christian church. *Without holiness no man shall see the Lord.*

M. *What means the word Catholic?*

S. Universal.

M. *Which is the universal church?*

S. The congregation of the faithful in all ages and in all places. For, there is but one body, and one spirit, one hope of our calling, one Lord, one Faith and one baptism.

M. *Why is it not said, I believe in the holy Catholic Church?*

S. Because God is the only object of our faith. Our belief is only *in* him. We here profess that we believe Christ did found a church, against which the gates of hell shall never prevail: but we are not thereby tied down implicitly to follow and submit to the dictates of any particular congregation or church, that assumes the name of *catholic*, and which may prove to be erroneous.

M. *Who are the Saints?*

S. All the visible members of Christ's church, wherever dispersed.

M. *What mean you by Communion?*

S. That all who walk in the light, or have Fellowship with God the Father, and God the Son, are more strictly and nearly joined by the communication of the spirit, and of faith, of the holy sacraments, of prayer, of remission of their sins, of their everlasting felicity, and of all the divine gifts, which the church enjoys thro' Christ.

The Forgiveness of Sins.



Go, and Sin no more, John VIII. 11.

P L A T E XII.

The tenth Article.

M. *R E P E A T* the tenth article of the Creed.
S. The Forgiveness of Sins.

M. *What is sin?*

S. Every breach of the law of God, and neglect of our duty towards the Lord our Maker.

M. *Who is able to forgive sins?*

S. God alone.

M. *For whose sake does he forgive sins?*

S. Through Christ alone; in whom we have redemption through his blood.

M. *What do you mean by forgiveness of sins?*

S. It is a free pardon of that punishment, which man deserves from God for his sins, or for disobedience to his commandments.

M. Does God require nothing from the sinner?

S. Yes: *Faith* in God's mercy thro' Christ: *Repentance* for sins past: *Amendment* of life: *Obedience* to God's holy will and commandments, and a *firm resolution* to walk in the same all the days of his life.

M. Why is Faith necessary?

S. He that believeth not shall be damned.

M. What do you mean by repentance?

S. It includes a confession of our sins to God, accompanied with a real sense of our own unworthiness, and a godly sorrow and shame for having offended so good a God, and with an inward abhorrence and detestation of our offences.

M. Why is Repentance necessary?

S. Because Jesus came to call sinners to repentance: he also commands us to repent; and the apostle has declared it as a condition, that our sins may be blotted out.

M. How does God forgive sins?

S. He does not impute them in the punishment.

M. What is the punishment due to sin?

S. The wages of sin is death: for if we live after the flesh we shall die.

M. Why is amendment of life necessary?

S. Our Saviour says, Behold thou art made whole: sin no more, lest a worse thing come unto thee.

M. Why is obedience required?

S. Jesus is the author of salvation only to those that obey him.

M. Why is confession necessary?

S. St. John saith: If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

The Resurrection of the Body



So is also the Resurrection of the dead. I Cor. XV. 42

PLATE XIII.

The Eleventh ARTICLE.

M. **R E P E A T** the eleventh article of the Creed.

S. The resurrection of the body.

M. *What is the body?*

S. It is that part of man, that is composed of flesh, blood, and bones, and being distinct and separate from the soul or spirit of man, is, after death, laid in the grave.

M. *What do you understand by the resurrection of the body?*

S. It is a re-uniting of the soul and body, after they have been separated by death, and arising from the grave; that they may put on immorta-

lity, and be glorified or punished together, according to the just sentence of the Son of God.

M. How do you prove this?

S. The hour is coming in which all that are in the graves shall hear the voice of the Son of God, and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation.

M. How can that body, which is corrupted, and turned into dust or earth, rise again?

S. It is sown in corruption: it is raised in incorruption: and our vile body will then be so changed that it will be fashioned like unto Christ's glorious body. For that which thou sowest is not quickened, except it die.

M. Will the body, in the resurrection, resume its natural appetite and passions?

S. No. For there is neither eating nor drinking; marrying nor giving in marriage, in the state of immortality.

M. Who shall rise first, the good or the wicked?

S. The dead in Christ shall rise first, and them who sleep in Jesus will God bring with him, and they who are alive and remain shall be caught up together with them into the clouds, to meet the Lord in the air.

M. How are the dead to be raised?

S. By the power of God. For, the Lord himself will descend from heaven with a shout, with the voice of the archangel, and with the trump of God. And then in the twinkling of an eye, the bodies that have been buried shall put on incorruption, and be raised to appear before the judgment-seat of Christ

Life everlasting



Blessed are the dead that die in the Lord.

PLATE XIV.

The Twelfth Article.

M. **REPEAT** the twelfth Article of the Creed.

S. The life everlasting.

M. *What mean you by life everlasting?*

S. A state of immortality. In which both the body and soul shall live for ever, either in endless joys, if they die in the Lord; or endless torments, if they die in their sins, without repentance.

M. *How do you prove this?*

S. It is written, *blessed are the dead that die in the Lord*; and again Jesus declares, *except ye repent, ye shall likewise perish*.

M. *Give me the different state of these two ?*

S. They, who die in the Lord, will enter into a state of perfect happiness ; become as angels of God, and enjoy pleasures for evermore : but the wicked and all the people that forget God, shall be cast into hell fire, where their worm, the sting of a bad conscience, dieth not, and the fire cannot be quenched.

M. *How are we to obtain an happy everlasting life ?*

S. Thus we are taught by the scriptures :--- *This is life eternal to know thee, the only true God, and JESUS CHRIST, whom thou hast sent. --- If ye live after the flesh ye shall die : but if you, thro' the spirit, do mortify the deeds of the body, ye shall live. For as many as are led by the spirit of God, are the sons of God. Love God above all things, and your neighbour as yourself. Abound in the work of the Lord : fight the good fight of faith, and you will obtain everlasting life.*

M. *Why do you say amen ?*

S. Amen signifies, *so be it* : and therefore by saying *amen*, I ratify and confirm the undoubted truth and certainty of these articles of my christian faith, and I further promise to suffer any persecution rather than deny or depart from any thing therein contained.

M. *What do you chiefly learn in these articles of your belief ?*

S. *First*, I learn to believe in God the *Father*, who made me and all the world.

Secondly, in God the *Son*, who hath redeemed me and all mankind.

Thirdly, in God the *Holy Ghost*, who sanctifieth me and all the elect people of God.

Moses receives the Ten Commandments



This is the Love of God, that we keep his Commandments.
I John V. 3

PLATE XV.

The Ten Commandments.

M. *HOW* many Commandments did you promise to keep?

S. Ten.

M. *What* do they contain?

S. The whole duty of man in regard to practice.

M. *How* did man receive the ten Commandments?

S. From God, who wrote them on two tables of stone, saying: "I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

M. *Repeat* the ten Commandments.

S. I. Thou shalt have none other gods but me.

II. Thou shalt not make to thyself any graven image, nor the likeness of any thing, that is in heaven above or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them. For I, the Lord thy God, am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me; and shew mercy unto thousands in them that love me and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his name in vain.

IV. Remember that thou keep holy the sabbath day: six days shalt thou labour, and do all that thou hast to do; but the seventh day is the sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man servant, and thy maid servant, thy cattle, and the stranger that is within thy gates. For, in six days, the LORD made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the LORD blessed the seventh day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land, which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house; thou shalt not covet thy neighbour's wife, nor his servant, nor his maid; nor his ox; nor his ass, nor any thing that is his.

The Law and the Gospel.



The Law was given by Moses: but Grace and Truth
came by Jesus Christ. John I. 17.

P L A T E X V I .

M. *WHY* does our Saviour say there are only two Commandments?

S. Because the ten Commandments, delivered by God to *Moses*, consist of two tables or parts.

M. Tell me the particular contents of each table or part.

S. The first contains man's duty towards God: the second man's duty towards his neighbour.

M. Which are the commandments of the first table?

S. The first, second, third and fourth commandments.

M. What is your duty towards God?

S. It is to believe in him and to fear him : to love him with all my heart, with all my mind,

with all my soul, and with all my strength: to worship him; to give him thanks; to put my whole trust in him; to call upon him; to honour his holy name and his word; and to serve him truly all the days of my life.

M. What is it to believe in God?

S. We must believe that God is a self existent being; a pure spirit; the creator and preserver of all things and of all men; endowed with infinite perfections; that there are three persons, the Father, Son, and Holy Ghost, in the godhead; and that he is a rewarder of them, that love him and keep his commandments.

M. Why are we to fear God?

S. Because it brings us into subjection to God's authority, and enforces the practice of our duty: for the fear of the Lord is to depart from evil.

M. How are we to shew our love of God?

S. By keeping his commandments.

M. How are we to give God thanks?

S. By prayer and a religious observance of God's word and ordinances.

M. What mean you by trust in God?

S. It is a dependance upon God's power and promises for relief in all wants and dangers, whether spiritual or temporal, and for support under all afflictions and temptations.

M. How are we to worship God?

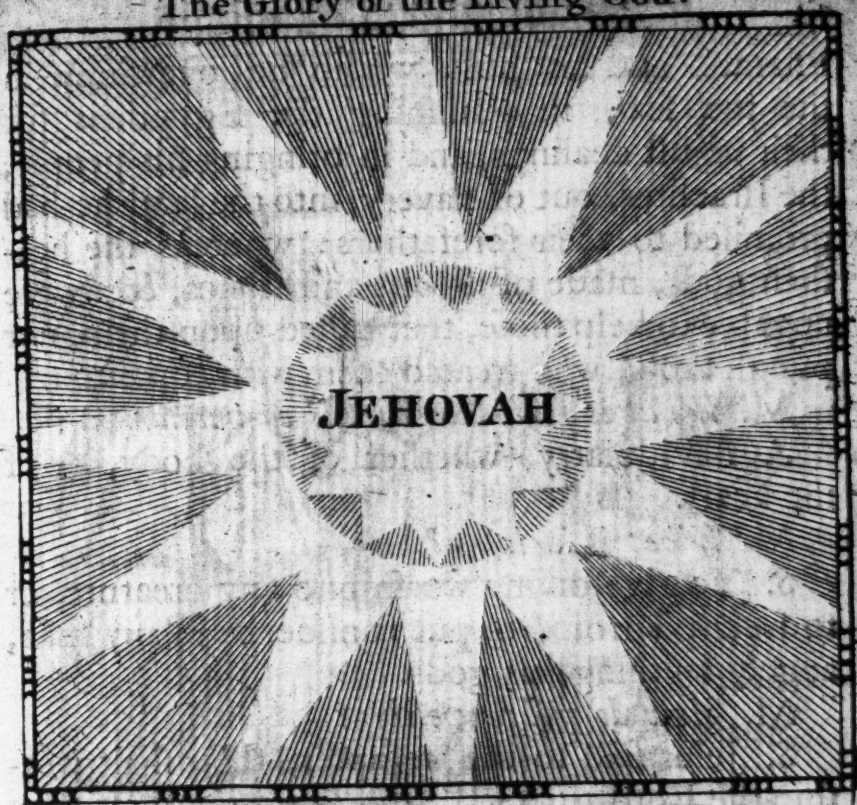
S. In spirit and in truth.

M. How are we to call upon God?

S. By prayer.

M. How do we honour and serve God?

S. In the ways of his appointed worship, and by due obedience to his commands.



To whom will ye liken him. *Isa. XLi8.*

P L A T E XVII.

The First Commandment.

M. **R E P E A T** the first Commandment.

S. I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage: Thou shalt have none other gods but me.

M. *Why does the Lord say, I am thy God?*

S. Because, he thereby distinguisheth himself from the many gods and lords let up and worshipped by the idolatrous heathens.

M. *How does he distinguish himself from the heathen gods?*

S. By his power, justice and goodness, in delivering his people from the mighty power of

Pharaoh and his host, whom he overthrew in the red sea; in punishing the Egyptians for their unjust dealings, and in bringing his people, the Israelites, out of slavery, into the land he had promised to their forefathers: whereas the heathen gods, made of stocks and stones, &c. were not able to help those, that called upon them, nor punish those, who treated them with contempt.

M. What is forbidden by this commandment?

S. All idolatry, whether of the body, or of the heart.

M. What is idolatry?

S. To give divine worship to any creature, or to seek aid from, or put confidence in any man, angel, or thing, as gods.

M. How do you prove this?

S. Jesus said to the tempter, thou shalt worship the Lord thy God, and him only shalt thou serve.

M. Who chiefly break this commandment?

S. Idolaters, fortune-tellers, conjurers, interpreters of dreams; and such as apply unto, or place confidence in them; all who scoff at, reject, or disregard the word of God, and set up their own inventions: and all, who love, esteem, or fear any creature above, or equal unto, God our creator.

M. What does this commandment require of us?

S. It commands us to believe that there is a living God; to fear him and keep his commandments; to love him with all our heart: to worship him: to give thanks unto him, and to trust in him; to make our requests made known unto him; through Jesus Christ, our mediator.

The Idolater Stoned to Death.



Thou shalt have none other Gods but me. Ex. XX. 3.

PLATE XVIII.

The Second Commandment.

M. **R E P E A T** the second Commandment ?

S. Thou shalt not make to thyself any graven image; nor the likeness of any thing, that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord, thy God, am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me, and shew mercy unto thousands of them that love me, and keep my commandments.

M. *How does this commandment differ from the first ?*

S. The first commandment forbids the having

and acknowledging that for God, which is not God; as was the case of the *heathens*, who worshipped *stocks* and *stones* and *all the host of the heavens*: but the second commandment particularly forbids the worshipping of the *true God* under the form of an *image*, or any human invention: as was the case of the *Israelites*, who worshipped God in the wilderness under the form of a *calves*: and of those *christians*, who presume to imitate, shadow out, and represent the Lord God our maker by any image, picture, likeness or idol.

M. *What further proof have you against this image worship?*

S. It is written in Leviticus xxvi. 1. “Ye shall make ye no idols, nor graven image; neither rear you up a standing image; neither shall ye set up an image of stone in your land; to bow down unto it, for I am the Lord your God.”

M. *Is it not possible to describe the true God?*

S. No: for he is incomprehensible. “To whom then, says *Isaiah*, ch. xl. 18. will ye liken him?”

M. *What do you understand by a jealous God?*

S. That the almighty God is always watchful of those, who go after other gods; and is not to be deceived by any outward professions.

M. *What means to visit the sins?*

S. To make diligent enquiry into their iniquity; and to punish those, who shall be found guilty, according to their deeds.

M. *Who are they that hate God?*

S. They, who break his commandments.

M. *What is required by this commandment?*

S. To worship the living God in spirit and in truth.

The Punishment of a Blasphemer.



Bring him forth that hath cursed - and let all the congregation stone him. Levit. XXIV. 14.

PLATE XIX.

The Third Commandment.

M. REPEAT the third Commandment.

S. Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless, that taketh his name in vain.

M. What is required by this commandment?

S. It requires that we never dishonour God's holy name in thought, word, or deed; and that we keep our vows and promises.

M. What is forbidden by this commandment?

S. All perjury or false swearing: all rash and common cursing and swearing: blasphemy and reproachful speeches concerning God and religion: and the irreverent use of the name of God, and of things belonging to him and to his service.

M. Is it ever lawful to swear?

S. Yes: when we are called upon by proper authority to affirm the truth of any thing of moment, by our testimony or evidence; whereby God's glory and honour shall be preserved and increased; or friendship and good-will amongst men shall be continued; or justice executed amongst men: for such an oath is the end of all strife.

M. Why then is it written swear not at all?

S. That is a precept only against rash and common swearing.

M. May we swear by any other name than that of God.

S. No. It is an express command, "that he who sweareth in the earth, shall swear by the God of truth." And again it is written, "swear not at all, neither by heaven, nor by the earth, nor by the name of any saint or man."

M. Why so?

S. Because, as to take an oath is to constitute him by whom we swear, both witness to the truth, and punisher and avenger of falsehood, which is only in the power of God, it would be attributing that power to a creature: and therefore be a breach of this commandment.

M. What understand you by the Lord will not hold him guiltless?

S. That God will most certainly condemn him and punish him. The curse shall enter into the house of the false swearer and consume it.

The Sabbath or Sunday



Hallow the Sabbath Day to do no work therein.

Jeremiah

PLATE XX.

The Fourth Commandment.

M. **R E P E A T** the fourth Commandment.

S. Remember that thou keep holy the sabbath day. Six days shalt thou labour and do all that thou hast to do. But the seventh day is the sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor the stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day and hallowed it.

M. *What means the word sabbath?*

S. A day of rest from servile work and worldly employment.

M. *How are we to keep the sabbath holy?*

S. Jeremiah says, "hallow the sabbath day, to do no work therein."

M. *What is required by this commandment?*

S. That we acknowledge there is *one* day in *seven* set apart, by God's appointment, for his public worship; in which we must do no manner of work for worldly advantage, nor employ any person or cattle in business or labour, that ought to be done in the other six days of the week: and that we instruct those under our care in the principles of religion.

M. *What is forbidden by this commandment?*

S. Never to employ ourselves so as to neglect the duties required to be performed to God on the sabbath day.

M. *Why was the seventh day called the sabbath?*

S. Because, on the seventh day, God ended his work of creation and rested on the seventh day, blessed it, and sanctified it.

M. *Was this ever abrogated?*

S. Yes: by the resurrection of Jesus Christ from the dead, on the first day of the week, whereon he perfected the work of our redemption. From which time the *christian sabbath* is kept on the first day of the week; called *Sunday*, and was confirmed by the practice of the holy apostles, who assembled the faithful on the first day of the week to pray, to hear the word of God, and to communicate.

M. *How is this day to be employed?*

S. In works of piety and charity; in serving God, and doing good to all men.

The duty towards a neighbor.



What you would that men should do unto you,
even so ~~do you unto them~~ **XXI.** Matt. VII. 12.

M. *WHICH* are the Commandments contained
in the second table of the law?

S. The sixth, seventh, eighth, ninth and tenth
commandments.

M. *What* do they contain?

S. My duty towards my neighbour.

M. *What* is your duty towards your neighbour?

S. My duty towards my neighbour, is to love
him as myself, and to do unto all men as I would
they should do unto me. To love, honour and
succour my father and mother. To honour and
obey the king, and all that are put in authority
under him. To submit myself to all my governors,
teachers, spiritual pastors, and masters. To order
myself lowly and reverently to all my betters.

To hurt no body by word or deed. To be true and just in all my dealings. To bear no malice nor hatred in heart. To keep my hands from picking and stealing, my tongue from evil speaking, lying and flandering. To keep my body in temperance, soberness and chastity. Not to covet nor desire other mens goods: but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

M. Who is our neighbour?

S. All mankind within the sphere of our acting.

M. In what does the love of our neighbour consist?

S. In doing all good offices, and shewing kindness both in our affections and actions towards them, that are in want of our assistance or advice.

M. Upon what is this love founded?

S. It is founded in nature; and practised by the Jews towards those of their own religion and nation: but its object was not extended to all mankind, till our Saviour so enlarged it, so effectually taught it, so mightily encouraged it, and so much urged and insisted upon it, that he might very well call it a new commandment, and gave it as a characteristic to his disciples, that all men shall know them so to be, if they have love one to another.

M. How are we to express this love towards our neighbour?

S. By doing all the good in our power to their souls, bodies, goods and reputation.

Tobias restoring his Fathers Sight.



Honour thy Father and thy Mother. Exod. XX. 12.

PLATE XXII.

The Fifth Commandment.

M. **R E P E A T** the fifth Commandment.

S. Honour thy father and thy mother: that thy days may be long in the land, which the Lord thy God giveth thee.

M. *What understand you by the word honour?*

S. I understand that it is my duty to love, fear, obey and succour my father and mother: to submit myself to the king, as supreme, and faithfully to serve him, and obey his ministers of justice: to submit myself also to those, who have the rule over me, and to such as watch for my soul: to be obedient to them that are my masters and mistresses, not with eye-service as men pleasers, but as servants taught by Christ,

doing the will of God from the heart; and in every state and condition of life to be humble, lowly and meek.

M. Who is intended here, under the names father and mother?

S. Our natural parents in the first place, and then all that have any authority over us, or engaged in our instruction and education: such as princes, magistrates, ministers of God's word and sacraments, tutors and teachers; because they are given by God for the punishment of evil doers; for the praise of them that do well, and to watch for our souls.

M. Is there any particular thing to be observed in this commandment?

S. It is the first commandment with promise.

M. What is the promise?

S. That thy days may be long in the land which the Lord thy God giveth thee.

M. Who made this promise?

S. The Lord God; who had brought them out of the land of Egypt and out of the house of bondage.

M. To whom was it made?

S. To the Israelites in the wilderness, travelling to the land of promise.

M. Which was the land promised to the Israelites?

S. The land of Canaan, that flowed with milk and honey.

M. How does this promise answer the expectation of a christian?

S. In this was figured to the christians the enjoyment of eternal happiness in heaven, for as many as keep God's commandments.

CAIN murders ABEL.



Thou shalt not kill. Exod. XX. 13.

P L A T E XXIII.

The Sixth Commandment.

M. *R E P E A T* the sixth Commandment.

S. Thou shalt do no murder.

M. *What is murder?*

S. It is the killing of any human creature.

M. *What are we taught by this commandment?*

S. To hurt no body by word or deed, to bear no malice nor hatred in our hearts.

M. *How many kinds of murder are there?*

S. Two.

M. *Which is the first kind?*

S. What our law calls *man slaughter*, when one kills his neighbour in passion, or heat of blood, without giving any token of prejudice, or malice aforethought: for thus it is written

in *Numb.* xxxv. ver 16. &c. "If he smite him
"with an instrument of iron, &c. he is a mur-
"derer."

M. What is the second kind?

S. It is when a man comes presumptuously upon his neighbour to slay him with guile; with malice propense, and contrivance and deliberation.

M. What is the punishment due to this sin?

S. He shall be put to death.

M. What further is forbidden?

S. All causeless, rash and immoderate anger.

M. How prove you that?

S. Whosoever shall kill, shall be in danger of the judgment. But I say unto you, "that who-
"soever is angry with his brother without a
"cause, shall also be in danger of the judg-
"ment: and whosoever shall say thou fool, shall
"be in danger of hell fire." *Matt.* v. 21, 22.

M. What more is forbidden?

S. Hatred. "Who so hateth his brother, is a
"murderer."

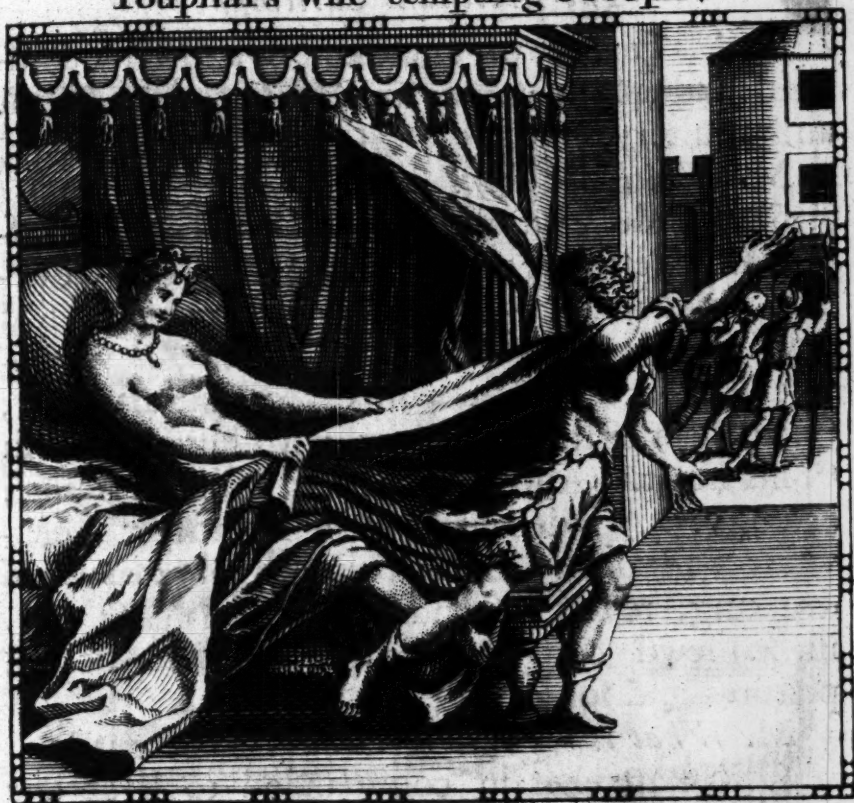
M. What else is forbid?

S. All bitterness and reviling, clamour, evil speaking, malice and revenge.

M. What does this commandment require us to do?

S. Not to provoke others; but, if possible, to live peaceably with all men. (*Rom.* xii. 18.) To recompence no man evil for evil; (ver. 17.) not to avenge ourselves, but rather give place unto truth. To do good to them that hate us, and despitefully use us. And to be kind one to another, tender-hearted, forgiving one another, as God, for Christ's sake, has forgiven us.

Potiphar's wife tempting Joseph.



Thou shalt not commit adultery. Exod. XX. 14.

P L A T E XXIV.

The Seventh Commandment.

M. *R E P E A T* the seventh Commandment.

S. Thou shalt not commit adultery.

M. *What is adultery?*

S. It is a violation of the covenant made between a man and woman at marriage.

M. *How is that covenant violated?*

S. By either the man or woman's, after their marriage, entering into the embraces of a stranger; or forsaking their marriage bed and going to the bed of another.

M. *How was this punished under the Levitical law?*

S. By death. Levit. xx. 10.

M. *What more is forbidden by this commandment?*

S. All degrees of uncleanness and lasciviousness, and all incentives and provocations to lust and adultery.

M. *Which are they?*

S. "Adultery, fornication, uncleanness, lasciviousness:" (1 Cor. vi. 9.) All sensual desires and inclinations, which are entertained with pleasure; for our Saviour says, "whoever looketh on a woman to lust after her, hath committed adultery with her already in his heart." And all filthy and foolish talking; (Eph. v. 4.) indecent actions, immodest behaviour and dress; intemperance, or excess in drinking, revellings and banquetings; (1 Pet. iii. 4.) lewd company, and debauched books, pictures and songs.

M. *What is required by this commandment?*

S. We are herein commanded to keep our bodies in temperance, soberness and chastity: to walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness.

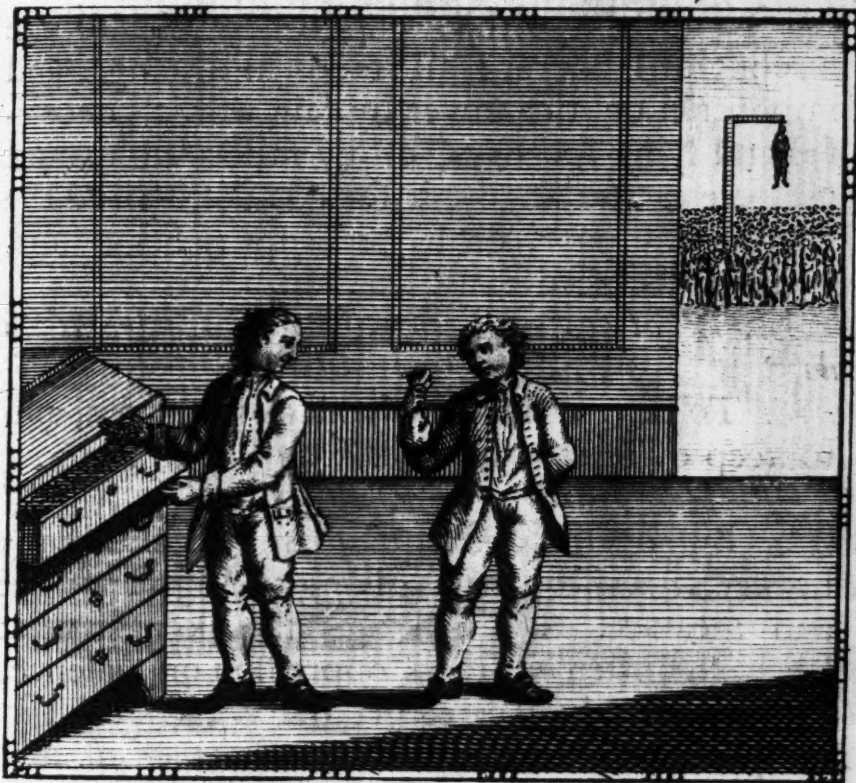
M. *What more does this commandment require?*

S. That we place a guard upon our thoughts, as well as on our words and actions. For out of the heart proceed evil thoughts, adulteries, fornications, &c. *Matt. xv. 19.*

M. *What remedy have you against these sins?*

S. To be sober and vigilant, and well employed. For the prophet writes, "that this was the iniquity of Sodom---abundance of idleness---they were haughty and committed abomination: *Ezek. xvi. 49, 50.*

The Punishment of Theft,



Thou shalt not steal. **Exod. XX. 15.**

The eighth Commandment

M. **R E P E A T** the eighth Commandment.

S. Thou shalt not steal.

M. *What do you understand by stealing?*

S. It is taking from another what is already in his possession. Under which head are numbered highwaymen, street-robbers, house-breakers, and those pilfering thieves, whose fingers cleave to every little thing they see in private.

M. *Are not there other degrees of stealing forbidden by this commandment?*

S. Yes: this commandment forbids all wilful waste, made by servants or others, of another man's goods: wasting of time when paid for in

another's service : extortion of all kinds ; and unjust gain : the withholding wages due to the hireling or labourer : all frauds in dealings, and imposition on the buyer by fair words, deceitful and lying speeches, or by false weights and measures : and finally, it forbids us to grind the faces of the poor, or to heap up riches by oppressing the needy.

M. What does this commandment require us to do ?

S. To be true and just in all our dealings, and to keep our hands from picking and stealing.

M. How is this to be done ?

S. By honesty and equity in all transactions between man and man, giving to all just weight and measure. By making restitution for what has been gotten by fraud, oppression or violence, and by our diligence to get our bread by a lawful calling or employment in the way of life, in which it has pleased God to place us.

M. Is not charity and mercifulness to others, also recommended by this commandment ?

*S. Yes : for thus it is written, " when you
" reap the harvest of your land, thou shalt not
" wholly reap the corners of thy field, neither
" shalt thou gather the gleanings of thy
" harvest, &c. thou shalt leave them for the
" poor and stranger." Levit. xix. 9.*

The false witness detected.



Thou shalt not bear false witness, Exod. XX. 16.

P L A T E XXVI.

The ninth Commandment.

M. **R E P E A T** the ninth Commandment.

S. Thou shalt not bear false witness against thy neighbour.

M. *What is forbidden by this commandment?*

S. Perjury, or giving a false evidence upon oath, or otherwise.

M. *How do you prove this?*

S. *John Baptist* says, “neither accuse any
“falsely.” *Luke* iii. 14.

M. *Was not perjury forbidden by the third commandment?*

S. It was : but with this difference. Perjury, as forbidden by the third commandment, is only

in respect to God, as it implies an implicit denial of God; because swearing is an appeal to him. Perjury, as forbidden in the ninth commandment, only respects man, so far as thereby to wrong another in body, goods or name; and to defeat the end of swearing, or the administration of an oath, which ought to be *for an end of all strife*, between contending parties.

M. What further is forbidden by this commandment?

S. All subordination of false witnesses. All evil speaking, lying and flandering. Rash judging and censoriousness.

M. How do you prove this?

S. By the condemn'd practice of Jezebel against *Naboth*, and of the Jews against Jesus Christ, *1 Kings* xxi. 10, *Matt.* xxvi. 59. *If any man among you, says St. James, seem to be religious, and bridleth not his tongue, &c. this man's religion is vain. Put away lying, says St. Paul, and speak every man truth with his neighbour; Eph. iv. 25. And it is the express command of Jesus himself: Judge not according to appearance but judge righteous judgment. Matt. vii. 1, 2.*

M. What are the duties required by the ninth commandment?

S. To give testimony to the truth on all occasions: to speak the truth, the whole truth, and nothing but the truth, when called upon by proper authority to give evidence. To vindicate, preserve and advance the good name and esteem of my neighbour, when he is wronged; and to speak well of all men, so far as with truth and modesty, and without flattery may be done.

M. Why so?

S. Because charity thinketh no evil; believeth all things; hopeth all things. *1. Cor. xiii. 5. 7.*

SUSANNA and the two ELDERS .



Thou shalt not covet thy neighbour's house thou shalt not covet thy neighbour's wife, &c, Exod. XX. 17.

The tenth Commandment.

M. **R E P E A T** the tenth Commandment.

S. Thou shalt not covet thy neighbour's house; thou shalt not covet thy neighbour's wife; nor his servant, nor his maid, nor his ox, nor his ass, nor any thing, that is his.

M. *What is required by this commandment?*

S. Not to covet or desire other mens goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life, whereunto it shall please God to call me. I must be content with my present state and condition, whatever it be: and, in order therunto, to be diligent and industrious in the duties of my

calling, both for my own support, and for the relief of others.

M. *What mean you by thy neighbour's house?*

S. All his worldly estate, of what nature or kind soever it be.

M. *What do you understand by covet?*

S. To covet is to desire to obtain another's property by unlawful means.

M. *How do you learn that?*

S. *I had not known lust*, says the apostle, *except the law had said, thou shalt not covet.* Rom. vii. 7. And again, *let your conversation be without covetousness, being content with such things as you have.* Heb. xiii. 5.

M. *What is forbidden by this commandment?*

S. All unlawful desires of what belongs to another: I must not only not wrong my neighbour by violence, oppression or fraud, in his body, goods, or good name; but I must not so much as covet, wish or desire it; neither in relation to my profit or gain, to covet my neighbour's house, ox or ass; neither in relation to my pleasure and appetite, or to satisfy my lust, to covet his wife or his maid; neither in relation to profit or pleasure, to covet any thing that is his. Consequently it is here commanded to do nothing, which may be thought hurtful or prejudicial to our neighbour.

M. *What further proof have you of this?*

S. This is the commandment to which our Saviour refers, in the xth of Mark at the 19th verse, where he says, *defraud not.* And again in the vth of Matt. v. 28. where he tells his disciples, *I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.*

The one Thing needfull.



After this manner therefore Pray ye. Matt. VI. 9.
P L A T E XXVIII.

Of the Lord's Prayer.

M. **D**O ST thou think that thou art able to do all these things of thyself, to walk in the commandments of God, and to serve him?

S. I am not, without God's special grace, able to do the least of God's commands.

M. *How are we to obtain God's special grace?*

S. By diligent prayer; for if we ask any thing according to his will, he heareth us.

M. *How can we pray to God?*

S. After the manner Christ taught his disciples to pray.

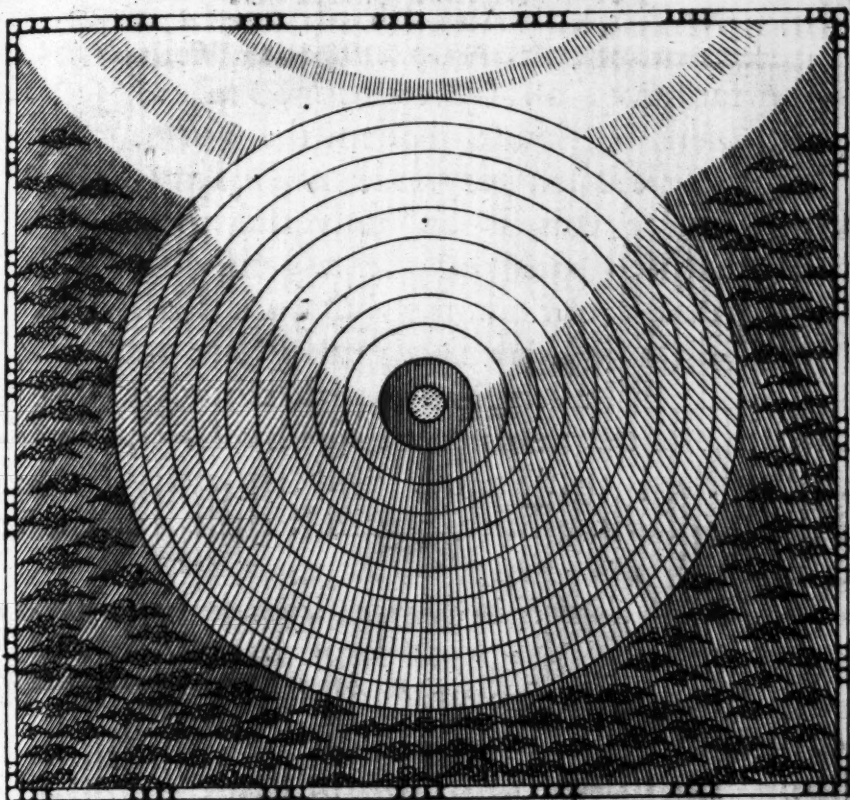
M. *After what manner did Christ teach them to pray?*

S. Matt. vi. 9. &c. *After this manner therefore, says Jesus Christ, pray ye:* "Our father
 " which art in heaven, hallowed be thy name.
 " Thy kingdom come. Thy will be done in
 " earth as it is in heaven. Give us this day our
 " daily bread. And forgive us our trespasses, as
 " we forgive them that trespass against us. And
 " lead us not into temptation, but deliver us from
 " evil. For thine is the kingdom, and the power
 " and the glory for ever and ever. Amen."

M. *What desirest thou of God in this prayer?*

S. I desire my Lord God our heavenly father, who is the giver of all goodness, that he would be pleased to send his grace unto me, and to all people, that we may worship him as we ought to do, and serve him, by submitting unto and walking faithfully in the paths of his commandments, and obey him by doing his will readily, sincerely and constantly here upon earth, as it is done by the blessed angels and saints in heaven. And I do further pray unto God to send us day by day all things that be needful for our souls and bodies: that he will be merciful unto us and forgive us our sins, thro' the merits and mediation of his son Jesus Christ; resolving, for his sake, and in obedience to his command, to forgive all others that offend against me: that he will please to save and defend us from all danger, ghostly and bodily, or spiritual and temporal; and more particularly, that he will deliver us from all the temptations of the devil; that so we may be delivered from the wrath of God, and from everlasting death. All which I trust he will do of his great mercy and goodness, being infinite in both, as he is in glory, power and dominion.

Heaven is Gods Throne .



Give Ear to my Prayer, o God . Pf. LV. 1.

P L A T E XXIX.

The Preface to the Lord's Prayer.

M. *HOW* many parts or divisions are there in this prayer ?

S. A preface, six petitions and the conclusion, or doxology.

M. *By what name do you call this prayer ?*

S. I call it the Lord's prayer,

M. *Why so ?*

S. Because it is the form, which our Lord Jesus Christ has commanded us to use, or to copy our prayers from it.

M. *Repeat the preface to this prayer.*

S. Our father, which art in heaven.

M. *Who is this father ?*

S. God almighty, who inhabits the heavens, is the father of all by creation, and of Jesus Christ, sent by him to redeem the world.

M. *Why is it said our father, and not my father?*

S. Because this is an universal prayer, in which nothing is asked for any one separately from the rest, but commonly in the name of *all* christians: for, as we being many, are one body in Christ, and every one members one of another, there ought to be that fervency of love amongst us, that in our prayers, every single member should have regard to the common good.

M. *Why does this prayer begin with such a preface?*

S. In order to encourage us in this great duty of prayer.

M. *How does this preface encourage us?*

S. As it represents God the giver of all goodness, to be *our father*, so it fills us with a certain hope, that he can chuse, and give, and do what is best for us.

M. *How do you prove that?*

S. Our heavenly father will give the holy spirit, and good things, to them that ask him. See Luke xi. 13. Matt. vi. 11.

M. *What do we learn thence?*

S. That God alone is the only object of our prayers; that we ought to approach him with fear and reverence; and that we must pray or ask with faith nothing wavering or doubting.

M. *How prove you this?*

S. *Unto thee I lift up mine eyes, O thou that dwellest in the heavens.* Ps. cxxiii. 1. and, *Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God.* Eccles. v. 2.

GOD alone the OBJECT of our WORSHIP.



Hallowed be thy name. Matt. VI, 9.

P L A T E X X X .

The first Petition.

M. **R E P E A T** the first Petition.

S. Hallowed be thy name.

M. *What is meant by the name of God?*

S. Under the *name* of God is included the person of *God the father*, in opposition to strange Gods, and every other object of divine worship.

M. *Why so?*

S. Because the psalmist writes, if we have forgotten the name of our God, or stretched out our hands to any strange God, shall not he search it out, for he knoweth the very secrets of our hearts. (see *Pf.* xx. 1. xlv. 20.)

M. *What more?*

S. It includes the attributes and perfections

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PLATE XXX.

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M. *What more?*

S. It includes the attributes and perfections

of his nature and his divine word, his sabbath, and every thing set apart for his honour and service.

M. *What do you understand by hallowed?*

S. It signifies *blessed*, or setting apart for an holy use and service; and also making a proper use of what is holy.

M. *How do you prove this?*

S. God is said to hallow the seventh day, *Exod. xx. 11.* and to hallow the *Israelites, Levit. xxii. 32.* and it is the declaration of the almighty, *I will be hallowed among the children of Israel: Levit. xxii. 32. and x. 3.*

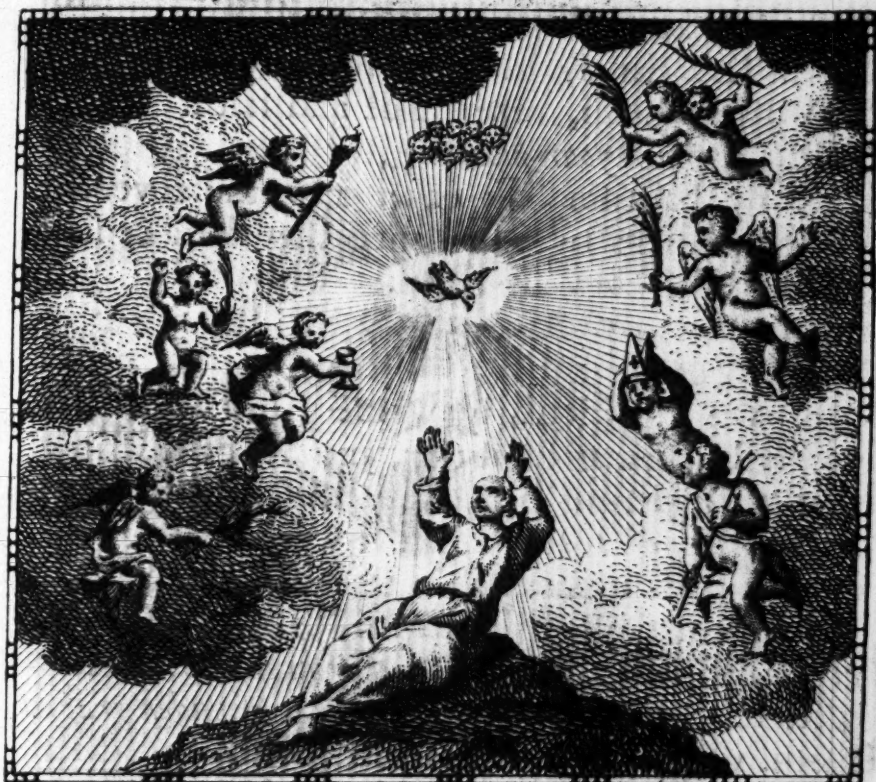
M. *What do you ask in this petition?*

S. That our heavenly father will give me his grace, that I may never be prevail'd with by any means to offer up my prayers to any being, but to God alone, in the name of his son Jesus Christ: That I may never fall into the idolatry of making, or falling down to worship the image, picture, or representation of any thing in heaven, in earth, or in the waters: That I may never take his holy name in vain: That I may religiously sanctify or keep his sabbath, reverence his word and ordinances; and that I and all others may be the happy instruments of doing honour to him, to his service and religion, by an holy, edifying and exemplary conversation.

M. *Why so?*

S. Because it is written, *whether ye eat or drink, or whatsoever ye do, do all to the glory of God. 1 Cor. x. 31.* And again: *let your light so shine before men, that they may see your good works, and glorify your father which is in heaven. Matt. v. 16.*

The KINGDOM of GOD.



Thy Kingdom come . Matt . VI . 10 .

P L A T E X X X I .

The second Petition.

M. **R E P E A T** the second Petition.

S. Thy kingdom come.

M. *What is meant by the word kingdom ?*

S. In general a kingdom signifies a form of government, in which the chief power is invested in one particular person.

M. *What do you understand by the kingdom of heaven ?*

S. That it is a state in which God alone beareth rule, and exercises dominion and authority over all creatures, especially over his elect, or the true believers.

M. *Who inherit, or have a right to enter into, this kingdom ?*

S. All the elect people of God.

M. *How do they come into this kingdom?*

S. By baptism, repentance and faith.

M. *Explain your meaning?*

S. By baptism they enter into the covenant of the gospel: by repentance they forsake sin: and by faith they are saved.

M. *Does not the kingdom of God sometimes intend the place of the divine residence?*

S. Yes: particularly where Christ speaketh of the kingdom of his father, and St. Paul writes, that *the righteous shall shine forth as the sun, in the kingdom of their father*; 1 Cor. xv. 24. But it most commonly and in this prayer relates to the state of the gospel, which is called *the kingdom of God* in Matt. xxi. 43. in which we are subjects to God, *not under the law, but under grace*: Rom. vi. 14.

M. *How is the kingdom of God said to come?*

S. This word *come* implies, that we pray for a kingdom, which is yet in its progress, and which has not attained the highest pitch of perfection, expected or desired.

M. *What then do you pray for in this petition?*

S. That the gospel may be preached to all nations, and with power unto salvation: That the church of Christ may never be abolished by persecution, nor corrupted by heresy, schism, hypocrisy, or immorality, but daily encrease and flourish with more strength and vigour: That it be restored and renewed in faith and practice: And that God will please to hasten that happy day, when all those, who wait for the kingdom of glory, shall be discharged and set free from bondage of natural corruption, and enter into the joys of everlasting life.

CHRISTIAN OBEDIENCE .



Thy will be done on Earth, as it is in Heaven, Matt. VI. 10.

P L A T E X X X I I .

The third Petition.

M. *R E P E A T* the third Petition.

S. Thy will be done in earth as it is in heaven.

M. *What do you understand by the will of God?*

S. All God's promises, commands, visitations and dispensations.

M. *Why so?*

S. Because there is a will of God's purpose, or his secret will; and a will of his precept, or his revealed will.

M. *What do you understand by God's secret will?*

S. It respects what shall be done by him.

M. *What do you understand by his revealed will?*

S. It respects what ought to be done by us.

M. Of what doth his secret will consist?

S. Of eternal councils or decrees, whereby he has fore-ordained whatsoever is, or shall come to pass.

M. Of what doth his revealed will consist?

S. Of his holy laws and precepts revealed to mankind, in the scriptures of the old and new testament, wherein he has discover'd to us the duties we are to perform, in order to obtain his favour and everlasting life.

M. How do you prove this distinction of the will of God?

By the words of Moses saying, secret things belong unto the Lord our God: but those that are revealed to us and to our children. Deut. xxix. 29.

M. What do we intend by the word be done?

S. That nothing, which God is pleased to appoint, may at any time displease us; and that nothing we do, may offend him; That we may approve of his secret will, tho' it be accomplished without us; and readily practise what he has prescribed in his holy word, and co-operate with his revealed will.

M. What do you ask of God in this petition?

S. That he will please to accomplish in his good time, whatsoever he has promised: That by the divine inspiration of his spirit, he will please so to form and turn our whole minds to the will of his majesty, that we may never ask or desire any thing contrary to his divine will; and readily obey whatever he requires, and submit willingly to whatsoever befalls us thro' the will of God. And that, as the sun, moon and stars continually obey the divine will, no being on earth shall be found to disobey the Will of our Father, which is in Heaven.

GOD the Fountain of all Blessings.



Give us this day our daily Bread, Matt. VI. 11.

P L A T E XXXIII.

The fourth Petition.

M. **R E P E A T** the fourth Petition.

S. Give us this day our daily bread.

M. *What is the sense and substance of this petition?*

S. We hereby pray, that upon our lawful and honest endeavours, we may, of God's free gift, receive a competent portion of the good things of this life, and enjoy his favour and blessing with them.

M. *What do you learn from thence?*

S. *First*, that it is our duty to seek for the things of this life, for the support of ourselves and of those placed by providence under our care and protection.

Secondly, that they only ask and use worldly goods aright, who make them serve as instruments in doing the will of God ; and propose this, as their chief end in desiring and seeking of them.

M. What is meant by the word bread?

S. It is a figurative expression, meaning all temporal and earthly blessings that conduce to our being, or our well-being in this life, as food, raiment, habitation and the like ; and extends to all things conducive to maintain health, or to recover it ; to preserve life, or to prolong it.

M. How do you know that it is lawful to pray to God for temporal things or conveniencies of this life?

S. Because God has promised to give temporal blessings to those, who ask for them : *call upon me in the day of trouble, says he, and I will deliver you : Ps. l. 15.* Jacob made it, as it were, the condition of his firm adherence to the service of God, to be blessed from above with *bread, meat, and raiment* to put on : Gen. xxviii. 20, 21. and St. James, i. 17. says, *every good gift and every perfect gift is from above, and cometh down from the father of lights.*

M. How does God give us our daily bread?

S. By providing and ordering the necessaries of life for our use.

M. Why do you pray for daily bread?

S. It implies a just sense of our daily and urgent necessities ; and that our wants and distresses come so thick upon us, that we should be totally overwhelmed by them, without a constant relief from God : therefore, we ought to pray to God every day, that he would graciously bless our endeavours, and supply our wants.

CHRISTIAN LOVE and CHARITY.



Forgive us our trespasses, as we forgive them that
trespass against us. *Mat. VI.*

P L A T E XXXIV.

The fifth Petition.

M. REPEAT the fifth Petition.

S. And forgive us our trespasses, as we forgive them that trespass against us.

M. *What understand you by trespasses?*

S. All transgressions, offences, or sins against God's commands.

M. *What is implied in the word forgive?*

S. *First*, that there is no man that sinneth not. *Secondly*, that there is none that can forgive sins but God alone. *Thirdly*, that we can't hope to obtain forgiveness of our sins, without approaching unto God in the way he commands.

M. *What is that way?*

S. With a sincere penitent heart; with love and charity towards all men; with holy resolutions to lead a new life, and with faith, that Jesus Christ is the propitiation for our sins. Therefore Jesus saith, *I am the way.*

M. *Why did Jesus teach his disciples this petition to our father, which is in heaven?*

S. He taught this in conformity to the first commandment of the law, *thou shalt have none other Gods but me*: and to prevent them from falling into the idolatrous worship of those, who worshipped the host of heaven, dead men, or other Gods of their own invention or making.

M. *Why do you say our trespasses?*

S. Because, as God would not the death of a sinner, but rather that he be converted and live; and as Jesus Christ died for all mankind, it is the duty of a christian to pray for the salvation of all men, as well as for his own.

M. *Why is the condition of forgiving those, who have offended us, added to this petition?*

S. Because, it is the characteristic of a disciple of Christ, to love one another, and to bear with the infirmities and weaknesses of a neighbour. And it is the command of God the father, of whom it is written, *If ye forgive not men their trespasses, neither will your heavenly father forgive your trespasses*: but he will give him judgment without mercy that shewed no mercy.

M. *Upon what is this obligation founded?*

S. On that moral duty, *whatsoever ye would that men should do unto you, even so do unto them*; for this is the law and the prophets; Matt. vii. 12.

Temptation.



Lead us not into Temptation, Matt. VI. 13.

P L A T E XXXV.

The sixth Petition.

M. **R E P E A T** *the sixth Petition.*

S. And lead us not into temptation, but deliver us from evil.

M. *What mean you by temptation?*

S. Such an occasion as may try a person's faith, integrity and stedfastness of mind, and which in the end may be a means of our falling into sin, to deny the faith, or to break God's commandments.

M. *Does God tempt us to do evil?*

S. No: God tempteth not any man; but every man is tempted when he is drawn away of his own lusts, and enticed.

M. *What then do you mean by lead us not?*

S. I pray that our heavenly father will with the temptation always give me a way to escape, and not suffer me to be brought into such circumstances, as may, through the lust of the flesh, the love of the world, or the wiles of the devil, endanger my innocency in this life and my salvation hereafter. But that he will please to confirm me in the faith, cloath me with his armour and protect me under his power.

M. *What is the evil you pray to be delivered from?*

S. I, in the *first* place, understand it to be the devil, the tempter to sin; who in a special manner is called *the evil one*.

Secondly, all sin and wickedness; the evil of the world; the allurements and terrors of it, and that eternal punishment, which is the wages of it.

Thirdly, persecution, maliciousness, and all kind of affliction, trouble and adversities, which the craft of the devil or man worketh against us.

M. *How does God deliver us from evil?*

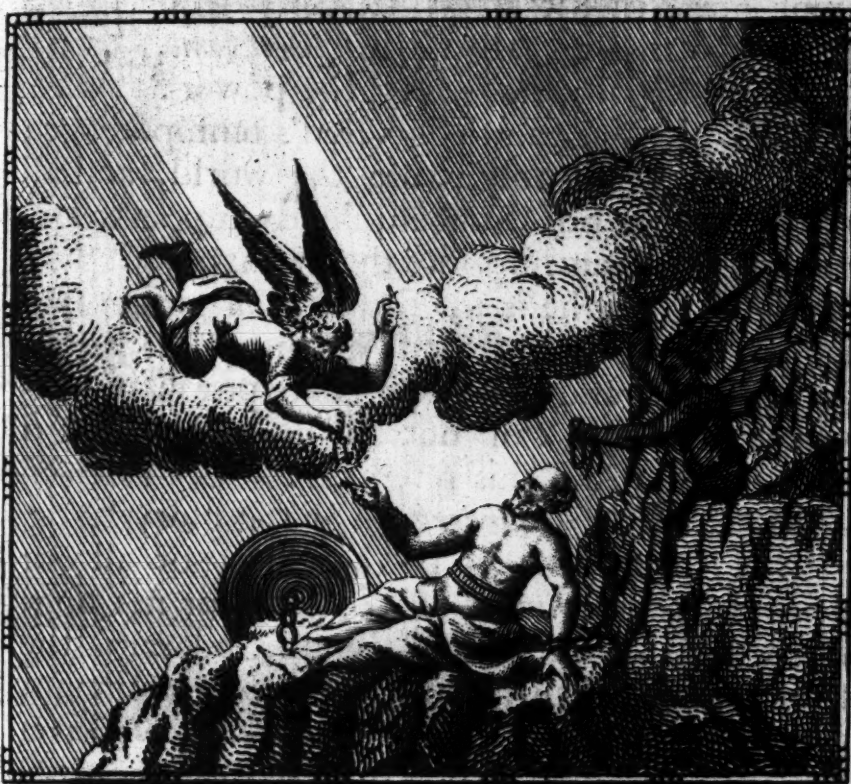
S. By his power and restraining grace; and by his special sanctifying and renewing grace.

M. *What do we ask when we pray that God would deliver us from evil?*

S. *First*, that he would so affect our hearts with that dread and reverence of his infinite majesty, that we may not dare to commit the least sin knowingly and willingly against him.

Secondly, that God would so affect our hearts with love for him, as to restrain and keep us back from whatsoever may be an offence unto his divine majesty.

CHRISTIAN PATIENCE & RESIGNATION.



Deliver us from Evil; for thine is the Kingdom the Power
and the Glory for ever and ever. Matt. VI. 13.

P L A T E XXXVI.

The Conclusion or Doxology.

M. *R E P E A T* the Doxology

S. For thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

M. *What means the word doxology?*

S. A solemn form of praise and thanksgiving addressed to God.

M. *What does this doxology contain?*

S. It contains weighty reasons for our trust and confidence in God, and to enforce our duty of prayer unto him.

M. *What do you understand by kingdom?*

S. God's universal dominion over his creatures. And is not said by any in earnest, but such as resign themselves to him, and depend

upon him; and it refers to the petition in the prayer, where we say, *thy kingdom come.*

M. *What do you understand by power?*

S. By this I acknowledge God's omnipotence; and that he not only made the world, and all things therein, but that he upholds, supports and governs them, and supplies their wants, if all pray unto him; that he is the fountain of grace: that he has the power of life and death, and to punish and reward: and that there is no power in heaven or earth that can controul his will, or avoid his decree. And this refers to *thy will be done.*

M. *What do you understand by the glory?*

S. That God is to be the object of all our prayers; that we must ask or pray for nothing, but with a view to the glory of God, and the salvation of our own souls. That we must not pray to any other, but to God only, who is a jealous God, and will punish those, who give his glory in prayer to a creature, and that his name must be hallowed for ever and ever.

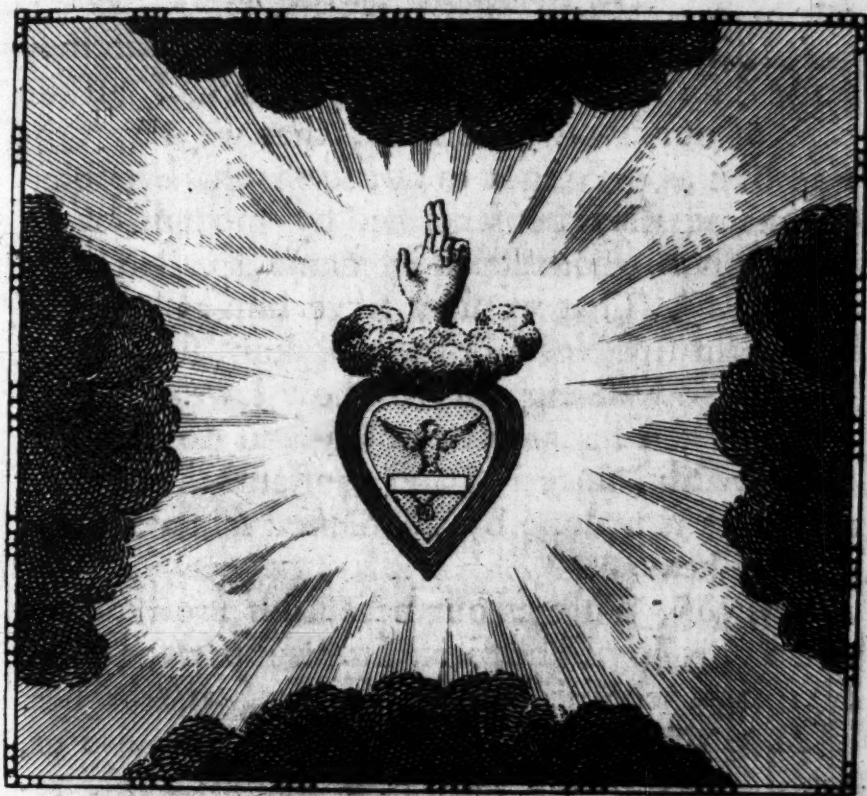
M. *How must we pray to preserve God's glory?*

S. By praying to God the father through our Lord Jesus Christ, who is our only advocate, and in whose name we shall receive what we ask, if we do all to the glory of God.

M. *What do you understand by ever and ever?*

S. That it is the duty of all men to acknowledge the eternal power and godhead of our heavenly father; that his kingdom or dominion has no end; that his power is infinite, and that we must never give glory in our prayers, devotions, praises, thanksgivings, intercessions or confessions, but to God alone.

SINCERITY.



From the Abundance of the heart the mouth speaketh.

Matt. XII. 34.

P L A T E XXXVII.

M. *WHY* do you say Amen?

S. *Amen* is interpreted *so be it, or so may it be*: whereby the party, that prays, gives his own consent and approbation to what he has prayed for; and earnestly wishes, desires, and trusts that God will do all, he has prayed for, of his mercy and goodness, through our Lord Jesus Christ. Therefore as often as I repeat the Lord's prayer, or join with the minister and say AMEN, I acknowledge and declare that I earnestly desire my Lord God our heavenly father, who is the giver of all goodness, (and gives willingly, because a father, and plentifully, because in heaven) that he would be pleased to send his

grace unto me, and to all people, that we may serve him in holiness and righteousness all the days of our lives. And *first*, that we may worship him as we ought to do, so that his ever blessed name may be sanctified by me and by all men, upon whom his holy name is called.

Secondly, That we may serve him as becomes the faithful subjects of his kingdom, submitting unto, and walking after his holy laws.

Thirdly, That we may obey and do his will, both readily, sincerely, and constantly here upon earth, as it is done by the blessed saints and angels in heaven.

Fourthly, That as our necessities are renewed every day, he will be pleased to send us day by day all things needful for both our souls and bodies.

Fifthly, That he would be merciful unto us, and forgive us our sins, thro' Jesus Christ, resolving for his sake, and according to his command, to forgive all others, that offend or trespass against us.

Sixthly, That he would save and defend us from all dangers ghostly and bodily; preserving us from the evil of sin by his grace, and delivering us from the evil of punishment by his mercy. And more particularly, that he would deliver us from all temptations of that grand enemy of our souls, the devil.

And this I trust he will do of his great mercy and goodness, being infinite in both, as he is in glory, power and dominion: whose kingdom is over all; whose power is infinite, and whose glory is above the heavens from everlasting to everlasting. And it is the hearty desire of my soul, that it should be so: therefore I say *Amen*, that is, *so be it*.

NAAMAN the LEPER washing in JORDAN.



He went down and dipped himself seven times according to the saying of the man of God, and his flesh came again like unto the flesh of a little child, and he was clean. II. K. V. 14.

P L A T E XXXVIII.

Of the Sacraments.

M. *HOW* many sacraments hath Christ ordained?

S. Two only, as generally necessary to our salvation.

M. *Which* are they?

S. *Baptism*, and the *supper of the Lord*.

M. *What* mean you by this word sacrament?

S. I mean an outward and visible sign of an inward and spiritual grace, given and ordained by Christ himself, as a means, whereby we may receive the same, and as a pledge to assure us thereof.

M. *What* mean you by the word generally?

S. That it is the indispensable duty of all *chris-*

tians to be baptized, and to partake of the Lord's supper: but that God does not require these conditions of salvation from those, who may not have an opportunity to receive either, or both those sacraments.

M. *Why are these two sacraments necessary at all?*

S. *Baptism* admits us into the church of Christ: and the *Lord's supper* is a testimony that we are in natural communion with that church; and a means to confirm in us that grace conveyed unto us by baptism.

M. *How does it appear that these two have the properties of a sacrament?*

S. Because the whole nature of a sacrament does belong to each of them. For they exhibit an outward visible sign by water in baptism, and by bread and wine in the Lord's supper; and convey an inward and spiritual grace, as the washing of regeneration by one, and the body and blood of Christ by the other: and they are both a divine institution.

M. *How do you prove that baptism is a divine institution?*

S. Go ye, says our Saviour, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Matt. xxviii. 19.

M. *How do you prove the Lord's supper a divine institution?*

S. Our Saviour commands us, saying, Do this in remembrance of me. Luke xxii. 19.

The LORDS SUPPER .

JESUS Baptized .



Do this in Remembrance of me. I. **Pe** **XXII**. **Q**. **T** **E** **X** **ho** **L** **uke** **III**, **21**, **22**. **JESUS** **also** **being** **Baptized** **the** **HOLY** **GHOST** **descended** **like** **a**

M. ***H**OW many parts are there in a sacrament?*

S. Two: the outward visible sign, and the inward spiritual grace.

M. *What is the outward visible sign?*

S. The matter and form appointed and determined by Christ himself.

M. *What do you understand by the matter of a sacrament?*

S. The element or creature, as *water* in *baptism*; *bread* and *wine* in the *Lord's supper*; ordained or set apart by Christ for this, or that sacrament.

M. *What is the form of a sacrament?*

S. The words used in the administration of a

sacrament, and appropriated thereto by Christ himself.

M. *Are the elements of water, and of bread and wine, such necessary parts of these sacraments, that the church can in no case dispense with, or depart from the use of either of them in the administration of baptism and the Lord's supper?*

S. These elements being of divine institution and designed to denote our *spiritual cleansing* by Christ's blood, they are necessary and indispensable parts of these sacraments.

M. *Is the form of baptism necessary to the right and effectual administration of that sacrament?*

S. I believe that it is, and that baptism cannot be duly administered by any other form.

M. *Are the words appointed by Christ so necessary that to use any other will destroy the efficacy of this sacrament?*

S. I don't say so: for that would confine the form of words used in the administration of a sacrament to the tongue or language in which our Saviour himself spoke them; therefore, as the form of words will admit to be translated into the language of every country without losing their effect and virtue, so long as the true sense and meaning of the original words is preserved; I believe only that every person, who is baptized, ought to be baptized in the *name*, as well as to profess the *faith*, of the *Father*, *Son*, and *Holy Ghost*.

BAPTISM.



P A T E R N I S T

Baptizing them in the name of the FATHER and of the SON and of the HOLY GHOST. Matt. XXVIII, 19.

M. *WHAT is baptism?*

S. The sacrament of our new and spiritual birth: the seal of our adoption, and solemn means of our admission into the communion of the church of Christ.

M. *What is the outward visible sign or form in baptism?*

S. Water, wherein, if dipt; or wherewith, if sprinkled, the person is baptized *In the name of the Father, and of the Son, and of the Holy Ghost.*

M. *Can no person be baptized, or admitted into the covenant of the christian church with other matter or words?*

S. No: Christ, who is the author of grace, disposeth of his grace, and appoints the means whereby he conveys them unto us. And it is in the power of no person or persons to alter those means, unless it be also in his or their power to give grace at pleasure.

M. *How is this water used in baptism?*

S. Either by sprinkling the person to be baptized without water, or by pouring on water, or by dipping him in it.

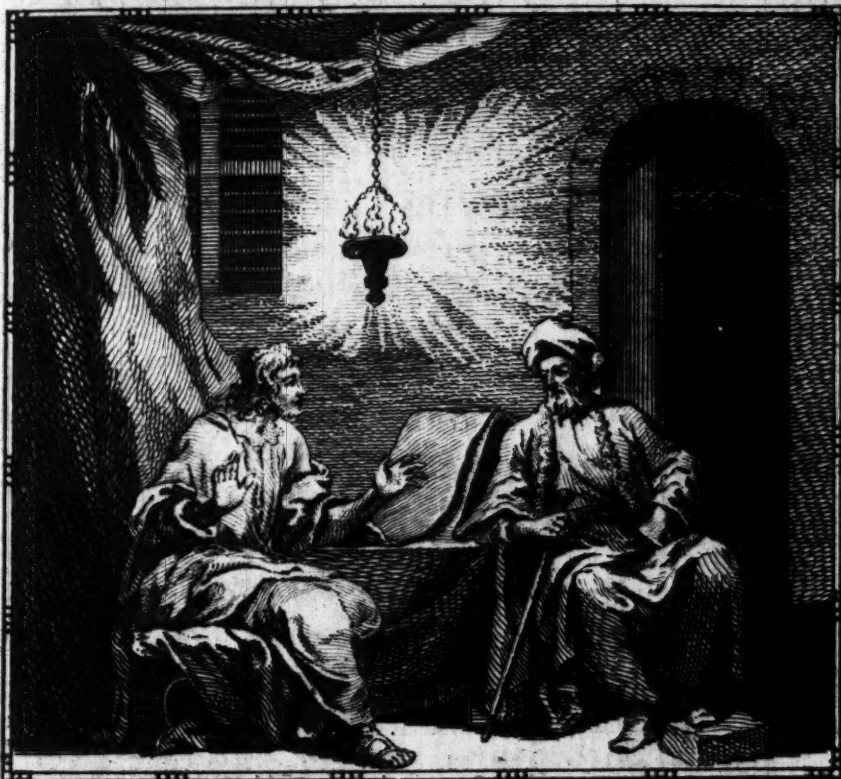
M. *Does not this variation in the administration or manner of administering baptism from dipping to sprinkling, invalidate the effect and virtue of this sacrament?*

S. No: for our Saviour only enjoins the use of the form of words, and the use of water; but gives no command, or so much as leaves an example for us to follow, in what manner the said water is to be used, either by dipping or sprinkling: no more than he has ordained in what language the words are to be used.

M. *What ground has the church of England to admit of sprinkling, as sufficient to answer the design of this sacrament?*

S. The purifications under the law were made by sprinklings, as well as by washings, which St. Paul (*Heb. x. 22, 24.*) and St. Peter (*1. Pet. i. 2.*) apply to the spiritual cleansing us from our sins. And as sprinkling is better adapted to the constitution of human nature in several climates, stages and conditions of life, there is no doubt, but that the God of charity approves of it; and shews that dipping is not essentially necessary in the administration of baptism.

JESUS and NICHODEMUS on the NEW BIRTH.



Except a man be born again of Water and of the Spirit, he cannot Enter the Kingdom of God. John III, 2, 5.

M. *WHAT* is the inward and spiritual grace, or thing signified by the sacrament of baptism?

S. A death unto sin, and a new birth unto righteousness: for being by nature born in sin and the children of wrath, we are hereby made the children of grace.

M. *How* does baptism make us the children of grace?

S. Because it admits us into covenant with God; and gives us a title to the grace and blessings of that covenant: for then we become the sons of God, and receive the gift of the Holy Ghost, as St. Peter says in the 2 Acts, 38, and 39. verse.

M. Is there nothing required but baptism with water, in a particular form of words, to save us?

S. Yes.

M. What is that?

S. The new birth: We herein die unto sin, and live unto God, through Jesus Christ our Lord. Rom. vi. 3.--15.

M. Dost thou believe that baptism washeth away all sin?

S. I do; except we hinder the happy effect of God's grace by infidelity, apostacy, or impenitence.

M. Why do you believe this?

S. Because the scripture assures us, that baptism doth now save us by the resurrection of Jesus Christ; that we are saved with the washing of water by the word; and that as many of us as have been baptized into Christ, have put on Christ, i. e. we descend foul and unclean into the laver of regeneration; but we come forth unspotted and without sin.

M. But what is required of persons to be baptized?

S. Repentance, whereby they forsake sin; and faith, whereby they stedfastly believe in the gospel of Jesus Christ; especially that God will perform the promises he has made to them in that sacrament of baptism.

M. If then faith and repentance be required of persons to be baptized, why are infants baptized, who are not of age to perform those requisites?

S. Because they promise by their sureties, god-fathers and god-mothers, both to repent and believe: which promise, when they come of age, themselves are bound to perform.

The FORM of ADMINISTRING the LORDS SUPPER.



As oft as you eat this BREAD, and drink this CUP ye do shew the LORD's death till he come. I Cor. XI. 16.

PLATE XLII.

Of the Lord's Supper.

M. *WHY* was the sacrament of the Lord's supper ordained?

S. For two reasons chiefly.

M. *Which* be they?

S. To be a *sign*, to signify and represent unto us the sacrifice of Christ's death for the sins of the world, whereof we ought to have the continual remembrance: and to be a *seal*, to convey, or to be a *pledge* to assure us of the great benefits we receive by the death of Christ.

M. *What* is the outward part, matter or sign of the Lord's supper?

S. Bread and wine, which the Lord hath commanded to be received, saying, *Take, eat, drink ye all of this; do this in remembrance of me.*

M. *What is the form?*

S. The words of consecration.

M. *By whom and when was this sacrament instituted?*

S. By Christ himself immediately before his passion.

M. *Why do you call it the Lord's supper?*

S. Because it was instituted and ordained by our Lord at supper, immediately before his death; and because it is so named by the apostle St. Paul, 1 Cor. 11. 20.

M. *Why did Jesus Christ ordain this sacrament?*

S. That it might remain in his church as a perpetual sign and representation of the sacrifice of his death, and to be a means to keep up the remembrance of it: and as a means to convey, and a pledge to assure us of the benefits we receive thereby.

M. *How do you prove this?*

S. It is written, *Take, eat, this is my body, &c. do this in remembrance of me.* 1 Cor. xi. 24. And in Matt. xxvi. 28. *This (wine) is my blood of the new testament, which is shed for many, for the remission of sins.*

ABRAHAM offering up his Son ISAAC .



Jesus appeared to put away Sin by the Sacrifice of himself. Heb. IX, 26.

P L A T E XLIII.

M. *W* H Y is Christ's death called a sacrifice ?

S. Because he was a sacrifice for sin : he became sin for us, who knew no sin, and put away sin by the sacrifice of himself. Heb. ix. 26. 2 Cor. v. 21.

M. *W* h a t is the inward part, or thing signified by the sacramental bread and wine ?

S. The body of Christ broken upon the cross, is signified by the bread, and his blood poured out, by the wine : and as the bread and wine are truly taken and received corporally : so verily and indeed is the body and blood of Christ taken and received spiritually of every true faithful soul in the Lord's supper, if rightly administered.

M. *Is the nature and substance of the bread and wine changed by or after consecration?*

S. No: they remain in the same nature and substance as they had before consecration.

M. *How does the bread and wine become to the worthy communicant the very body and blood of Christ?*

S. It intitles him to a part in the sacrifice of his death, and to the benefits thereby procured for all his faithful and obedient servants.

M. *After what manner do you receive the body and blood of Christ in this sacrament?*

S. By faith: he that receives the sacramental bread and wine deliver'd to him by the priest, is as truly intitled to a part in Christ's sacrifice, as any person is intitled to an estate by receiving a deed of conveyance from one, who has power to surrender it to his use.

M. *Is it necessary to receive both the bread and wine, to obtain the benefits of this sacrament?*

S. Yes: For Jesus, in the same night that he was betrayed, took bread, and when he had given thanks, he brake it, and gave it to his disciples, saying, "Take, eat, *this* is my body, which is given for you: Do *this* in remembrance of me. Likewise after supper he took the cup, and when he had given thanks, he gave it to them, saying, "Drink ye all of *this*, for *this* is my blood of the New Testament, which is shed for many, for the remission of sins.

JESUS tempted of the DEVIL.



God will not suffer you to be tempted above that ye are able; but will with the Temptation also make a way to escape, that you may be able to bear it. I Cor, X, 13.

PLATE XLIV.

M. *WHAT* are the benefits whereof those, who thus receive the holy sacrament of the Lord's supper, are made partakers thereby?

S. The strengthening and refreshing of their souls by the body and blood of Christ, as their bodies are by the bread and wine.

M. *Explain your meaning.*

S. Our souls are thereby strengthened with divine grace, and refreshed with the sense of God's mercy by virtue of Christ's body and blood spiritually received; even as our bodies are strengthened and refreshed by the use of common and material bread and wine.

M. *How does it strengthen the soul?*

S. It adds a new confirmation, every time it

is received, of God's mercy towards us, thro' the sacrifice of Jesus Christ; and thereby makes us better able to discharge our duty, as Christians, and to resist those temptations, which otherwise might draw us away from our duty.

M. *Does it not strengthen us in some other respect?*

S. Yes: for being thus secure of a right to Christ's *sacrifice* for us, we are thereby fortified against all doubts and fears, as touching our salvation: we are also confirmed against the apprehensions of any present dangers or sufferings, which the faithful communicants *reckon not worthy to be compared with the glory, that shall be revealed in us*: and finally, this holy sacrament will strengthen us against the fears of death, which we are hereby taught to look upon, only as a passage to a more blessed and everlasting state of happiness.

M. *Do all Christians agree in this doctrine?*

S. No: the church of Rome differs from almost all others. The church of Rome teaches, that Christ's body is really, not only *spiritually*, but *corporally* present in this sacrament, and that the bread and wine are *changed* by the words of consecration, pronounced by the priest, into Christ's body and blood, which was sacrificed for us, and now sitteth at the right-hand of God. Which is contrary to the scriptural rule of faith, which tells us, that Christ's body is in heaven, and there to continue till the day of judgment: that he has now a glorified body, and is not capable of dying any more. So that it can neither be now offered up as a *sacrifice corporally*, nor be brought down from heaven to all parts of the earth by the words of consecration.

JONAS preaching Repentance to NINIVEH.



If we would judge our selves, we should not be Judged.

^{1 Cor. XI. 31.}
P L A T E XLV.

M. *WHAT* is required of them, who come to the Lord's supper?

S. To examine themselves, &c.

M. *In what manner?*

S. So to search and examine our own consciences (and that not lightly and after the manner of dissemblers with God; but so) that we may come holy and clean to such an heavenly feast, in the marriage-garment required by God in holy scripture, and be received as worthy partakers of that holy table.

M. *How must this examination be performed?*

S. By examining our lives and conversations by the rule of God's commandments; and, wherein soever we shall perceive ourselves to

have offended, either by will, word, or deed, then to bewail our own sinfulness, and to confess ourselves to almighty God with full purpose of amendment of life.

M. What is the first point in this examination?

S. Whether we repent us truly of our former sins, stedfastly purposing to lead a new life.

M. How shall we know, that we have done this effectually?

S. By the frame and disposition of the mind. He that is heartily sorry and ashamed of his sins; that earnestly desires God's forgiveness of them; is ready to ask forgiveness and to make restitution, as far as in his power, to any one that he has injured: if he does all this uprightly and sincerely, and resolves to forsake wicked company and evil ways, and in every thing to follow the rules of his duty as a Christian: there is great reason to believe that his repentance and resolutions are sincere, and as such they will qualify him for the worthy receiving of this holy sacrament.

M. What is the danger of receiving the same unworthily?

S. The unworthy communicant is guilty of the body and blood of Christ our Saviour: he eats and drinks his own damnation, not considering the Lord's body: he kindles God's wrath against him: he provokes God to plague him with divers diseases and sundry kinds of deaths.

The PRODIGAL SON repenting.



Except ye repent ye shall all likewise perish. Luke XIII. 3.

M. *Is there no more needful than repentance and holy resolution?*

S. Yes: we must have a *lively faith* in God's mercy thro' Christ: or that our heavenly father will not only forgive us our sins, if we do truly repent: but that this very sacrament does ratify and seal anew his covenant with us, and make us partakers of the benefit of that redemption, which our Saviour purchased for us, by the sacrifice of his own body and blood.

M. *What is the next point of examination?*

S. Whether we come to the holy communion with a *thankful remembrance* of Christ's death, which is therein designed to be set forth and shewn by us; sufficiently sensible of God's love

to mankind, and of our Saviour's condescension to die for us.

M. What is the last thing required in our examination?

S. Whether we are in charity with all men.

M. What is required of us to fulfill this point of examination?

S. It requires us not only to forgive injuries, but to be so far friends with all men, as to be ready to do them all the kindness we can.

M. Is there no more required of those, who come to the Lord's supper?

S. There are other exercises, which may be profitably made use of, in order to a better performance of those duties just mentioned.

M. Which are those exercises?

S. Acts of prayer and devotion: a retirement from business, or from the hurry and conversation of the world; especially from the follies, vanities, and the pleasures of it.

M. Can you give any rule for these exercises?

S. They must be governed by the rule of prudence, as every one's business, opportunities, wants, constitution, state of health, &c. require, or will permit.

M. Is such a preparatory examination absolutely necessary before we go to the holy table?

S. No: it is not: but it is commendable. They, who live in a strict and regular course of life, as they always know what their state towards God is; so they are always ready to receive this holy sacrament, without any previous exercise of devotion; and need not be afraid to partake thereof, if they have not the opportunity of making a particular previous preparation of themselves.

The man without a wedding Garment.



Bind him hand and foot, and take him away and cast him into outer Darknes. Matt. XXII, 13.

P L A T E XLVII.

M. *SHOULD it appear that you are not in a state of going worthily to the holy communion?*

M. I must refrain from it for the present; but it is my duty to make haste to remove the impediment, and to reconcile myself to God, and then take the first opportunity to receive the sacrament of the *Lord's supper*.

M. *Would it not be the safest way to abstain altogether from the holy table, rather than run the hazard of going to it unworthily?*

S. No.

M. *Why?*

S. Because, to come to the holy table is my exprefs duty. It is the command of Jesus Christ.

So that it is as dangerous *not to come at all*, as it is to come *unworthily*.

M. *How do you prove this?*

S. By the parable of the great supper, wherein it is said: *Say to them that are bidden, come, for all things are now ready. And when they excused themselves, the master of the house was angry, and declared, that none of those men, which were bidden should taste of his supper.* Luke xiv. 16, 21, 24.

M. *Have you any other reason?*

S. Yes. For, by not coming we deprive ourselves of that *grace*, which this sacrament was ordained to convey to us, and of the means to strengthen and refresh our souls in the course of our duty.

M. *How do you prove this?*

S. Come unto me, all ye that travel and are heavy laden, and I will refresh you.

M. *How do you prove that it is not safe to abstain altogether from the holy table?*

S. Our Saviour saith, *If thou bring thy gift before the altar, and there rememberest that thy brother hath aught against thee: Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.* Matt. v. 23, 24.

AN EXAMINATION before CONFIRMATION.



When the wise is instructed, he receiveth knowledge.
Prov, XXI, 11.

PLATE XLVIII.

M. *WHAT is the special use of the catechism?*

S. To instruct children in the first principles of christianity, and to prepare them for receiving *confirmation* by the bishop.

M. *Why must we be confirmed by the bishop?*

S. Because it is an ordinance in the church of England, that none shall be admitted to the holy communion, until such time as he be confirmed, or ready and desirous to be confirmed.

M. *Who are fit to be confirmed?*

S. The church has thought good to order,
“ That none hereafter shall be confirmed, but
“ such as can say the creed, the Lord’s prayer,
“ and the ten commandments, and can also an-

“ Answer to such questions, as in the short catechism are contained.”

M. Why was this order made?

S. “ To the end that all children being now
“ come to the years of discretion, and having
“ learned what their godfathers and godmothers
“ promised for them in baptism, they may them-
“ selves, with their own mouth and consent,
“ openly before the church, ratify and confirm
“ the same, and also promise, that by the grace
“ of God, they will evermore endeavour them-
“ selves faithfully to observe such things, as they
“ by their own confession, have assented unto.”

M. By whom is the ceremony of confirmation performed in the church of England?

S. By a bishop.

M. In what manner?

S. The minister of the parish, having transmitted to the bishop such of his parishioners, as are come to years of discretion, and passed their examination in the church catechism, and brought them openly into the church, and presented them before him, the bishop demands of them all there present ;

“ Do you here in the presence of God, and
“ of this congregation, renew the solemn pro-
“ mise and vow, that was made in your name
“ at your baptism ; ratifying and confirming
“ the same in your own persons, and acknow-
“ ledging yourselves bound to believe, and to
“ do all those things, which your godfathers and
“ godmothers then undertook for you.”

M. What answer do they make?

S. Each person answers for himself and says,
I do.

The FORM of CONFIRMATION.



Then laid they their hands on them, and they
received the HOLY GHOST. Acts VIII, 17.

P L A T E X L I X .

M. *W H A T* are the essential parts of Confirmation?

S. *Imposition of hands and prayer.*

M. *How is the imposition of hands performed?*

S. All that are presented for confirmation kneel in order, before the bishop, who lays his hand upon each of them severally, saying,

“ Defend, O Lord, this thy child [or *this thy servant*] with thy heavenly grace, that he [or *she*] may continue thine for ever, and daily increase in thy holy spirit more and more, until he [or *she*] come into thy everlasting kingdom.” *Amen.*

M. *Why do they kneel to be confirmed?*

S. Because there can't be a more suitable posture for those, that are to receive so great a blessing.

M. *Upon what authority does the church of England found this ceremony of confirmation?*

S. Upon the authority of Jacob, who blessed Ephraim and Manasses, not as a parent only, but as a prophet:—of Moses, who laid his hands upon Joshua, by God's express command, and as supreme minister over his people;—and of our blessed Saviour, who laid his hands upon the little children and blessed them, and upon such as were sick with diverse diseases, to bless and to heal them. So the apostles from such ancient custom and universal practice, continued the rite of *imposition of hands* for communicating the holy spirit in *confirmation*: insomuch, that St. Paul calls the whole office, *The laying on of hands*. Heb. vi. 2.

M. *Why does the church add prayer to the imposition of hands?*

S. To teach us, that, tho' the laying on of hands is a token, that the bishop acts in this office by divine authority, we are not to think that the precious gifts hereby conferred, are the effect of his own power and holiness; but of the abundant mercy and favour of our heavenly father, who is the only fountain of all goodness and grace.

M. *Has this been the practice of the primitive church?*

S. The apostles themselves, when they laid their hands upon the Samaritans, *prayed*, that they might receive the Holy Ghost. Acts viii. 15.

PETER and JOHN going to SAMARIA .



Through the laying on of their Hands the HOLY GHOST was given to the Samaritans. Acts VIII. 14, 20.

P L A T E L.

M. *W*HAT does the church reserve this ceremony to a bishop?

S. Because it is consonant to the first examples we read of confirmation, in the Acts of the Apostles. Peter and John, great apostles, were sent by them at Jerusalem to *confirm* the Samaritans, converted and baptized by Philip the deacon. Which plainly shews, that the office was beyond a *deacon's* office, and limited to the highest order of the church. Therefore the honour of administering confirmation has always been reserved to the ministry of bishops.

M. *I*s confirmation a human or divine institution?

S. A divine Institution.

M. *What proof have you thereof?*

S. After Jesus was baptized by John, the *Holy Ghost descended upon him*, which represented and prefigured, that we also after our baptism, must receive the ministration of the holy spirit. And at our Saviour's departure to heaven, he ordered his disciples not to depart from Jerusalem till they had received the *baptism of the spirit*. Luke, xxiv. 49. Acts, i. 4. Accordingly they, on the day of *Pentecost*, were all visibly confirmed and *filled with the Holy Ghost*. Acts, ii. 1.—5.

M. *Was not the administration of this christian rite, at first attended with miraculous powers?*

S. Yes.

M. *Are those powers still conveyed to us by that rite?*

S. No.

M. *Why so?*

S. Because those powers were not always the effects of confirmation, or laying on of hands by the apostles themselves. Neither did the apostles minister this rite so much for the sake of imparting miraculous powers, as to the end that their converts might be endued with such aid from the Holy Ghost, as might enable them to persevere in their *christian* profession.

M. *How do you prove it?*

S. *All did not speak with tongues: neither did all work miracles*: though it is probable that all were confirmed. And when St. Paul supposes both the Corinthians and the Ephesians had been partakers of this holy rite, he intimates that the happy effects of it were their being *established in Christ, anointed and sealed with the holy spirit of promise*, and having an earnest of the *spirit in their hearts*.

The CHRISTIAN ARMOUR.



Put on the whole ARMOUR of GOD, that ye may be able to stand against the WILES of the DEVIL. Eph. VI. n.

PLATE LI.

M. WHAT does this rite of confirmation convey to us?

S. The ordinary gifts and graces, which are useful and necessary to complete a christian, and are much more valuable benefits than the power of working miracles.

M. How so?

S. Because, to cast out the devil of lust, or to throw down the pride of Lucifer: to beat down Satan under our feet, or to triumph over our spiritual enemies: to cure a diseased soul, or to preserve from the assaults of temptation, or the infection of a bad example, is much

more advantageous and beneficial to us than the power of working the greatest miracles.

M. *Was confirmation designed to be a perpetual institution of equal use and service in all ages of the church?*

S. Yes: For St. Paul mentions the doctrine of *laying on of hands*, as well as the doctrine of *baptism*, among the fundamentals of religion. Heb. vi. 3.

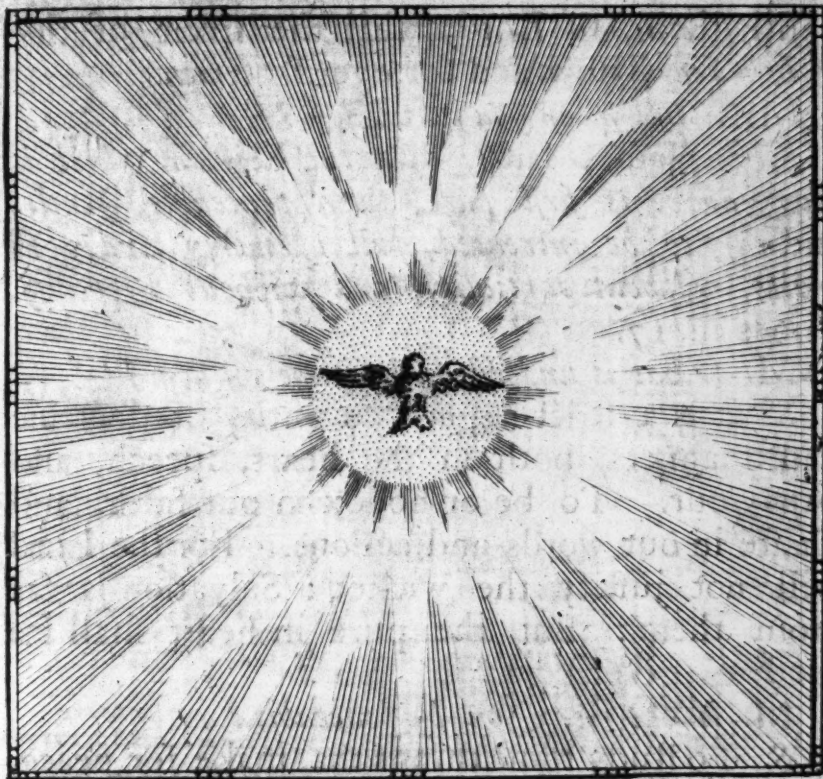
M. *Has it been practised by the church in all ages?*

S. Yes: It has ever been received and used in all times and places, where christianity has spread itself, as a perpetual and standing ordinance of the christian church, and as a necessary means of salvation, which none, that were come to years of discretion, could neglect, without the utmost hazard to their souls.

M. *Why so?*

S. Though baptism washes away our former guilt, it cannot prevent the relapse into sin. By baptism we are made heirs of God, and admitted into the inheritance as sons. But still we are but *babes in Christ*, in the literal sense, able to do nothing, unable to resist the least violence or opposition; exposed to every assault, and in danger of being foiled by every temptation, till we receive the rite of *confirmation*. Baptism conveys the Holy Ghost only, as the spirit or principle of life; it is by confirmation he becomes to us the spirit of strength, and enables us to stir and move ourselves. When we are baptized, we are only listed under the banner of Christ, marked for his soldiers, and sworn to be faithful, and not till confirmation equipped for the battle, or furnished with arms to withstand the spiritual enemy.

The HOLY GHOST.



The Fruit of the Spirit is love, joy, peace, &c. Gal. V. 22, 23.

P L A T E LII.

M. *WHAT* gifts does the Holy Ghost convey into the soul in general?

S. Seven.

M. *How* do you learn that?

S. By the prayer of invocation, made by the bishop before he lays his hands upon the party to be confirmed.

M. *Repeat* that part of the prayer?

S. "Strengthen them, we beseech thee, O Lord, with the Holy Ghost the comforter, and daily increase in them thy manifold gifts of grace; the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness; and

“ fill them, O Lord, with the spirit of thy
 “ *holy fear*, now and for ever.” *Amen.*

M. *What mean you by wisdom?*

S. St. James saith, that *the wisdom which is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.* James iii. 17.

M. *What is understood by pure wisdom?*

S. It is a strict regard to purity of doctrine and manners, both in the heart, speech, and behaviour. To be orthodox in our faith, and chaste in our words and actions. For the Lord will not justify the wicked: Salvation is far from them: But the pure in heart shall see God.

M. *What mean you by peaceable?*

S. To study those things that make for peace, so far as is consistent with truth and holiness; or, as another apostle words it, to preserve the unity of the spirit in the bond of peace. If possible, to live peaceably with all men, and as much as lies in us, to procure the peace of our neighbours.

M. *What do you mean by gentle?*

S. To be mild and courteous in our treatment of others, and in *meekness to instruct those that oppose themselves.* 2 Tim. ii. 24, 25.

M. *What understand you by easily to be intreated?*

S. To be easily prevailed upon to do what is right; to be open to conviction, and to attend to all reasonable considerations for condescension and forbearance.

LAZARUS at the RICHMAN'S Gate.



Be merciful after thy power. Tobit, IV, 8.

P L A T E LIII.

M. *HOW* is it full of mercy and good fruits?

S. Because the wisdom, which is from above, abounds in acts of kindness and compassion to the poor and afflicted, and in every other fruit of righteousness. Its real object is to do good: we must *be merciful, as our father which is in heaven is merciful*; inclined to relieve the distressed, and to pardon offenders.

M. *What means without partiality?*

S. That we are not to confine our charity and works of mercy to those of our own communion or nation, but to be merciful, as our heavenly father is merciful; to have no respect of persons in our acts of generosity, and to lay aside

all severity and partiality in judging and condemning others.

M. *Why do you say without hypocrisy?*

S. Because the wisdom, which is the gift of the Holy Ghost, always acts with a sincerity that is free from equivocation and dissimulation.

M. *What mean you by the spirit of understanding, as a gift of the Holy Ghost?*

S. A true knowledge of God, who made us; of our own sinful state and corruption by nature; and of the necessity of a redeemer to reconcile fallen man to the justice of God.

M. *How do you prove this?*

S. Jesus saith, *This is life eternal to know thee, the only true God and Jesus Christ, whom he hath sent.* John xvii. 3.

M. *How are you to shew that you know God?*

S. By attending to, believing in, and obeying his word and commandments.

M. *How do you prove this?*

S. Put thou thy trust in the Lord, and be doing good: Delight thou in the Lord, and commit thy way unto him, and put thy trust in him, and he shall give thee thy hearts desire. Pf. 37. 3-5. Give me understanding and I shall keep thy law: O learn me understanding and knowledge, for I have believed thy commandments. Pf. 119.

M. *How do you testify your knowledge of Jesus Christ?*

S. By faith, believing that he was the son of God made man; that by his sufferings the justice of God was satisfied for our sins, and that all, that believe in him, shall not perish, but have everlasting life.

THE UNJUST STEWARD.



The children of this world are wiser in their Generation, than the Children of Light. Luke XVI. 8.

PLATE LIV.

M. *WHAT is the spirit of counsel?*

S. Christian prudence.

M. *Explain what that prudence is.*

S. In a religious sense, it is a caution or preservative against superstition and enthusiasm; or against that zeal, without knowledge, which distracts the mind, and disturbs the peace, and dissolves the unity, which ought to be kept sacred amongst Christians, as one body under one head, Jesus Christ the righteous. And in a moral sense, it keeps us from walking in the counsel of the ungodly; from standing in the way of sinners, and from sitting in the seat of the scornful. Ps. i. 1.

M. *What mean you by superstition?*

S. A tenacious imposition, or defence of human inventions and commandments of men in the worship of God, and making those things essential to salvation, which are not required by the sacred scriptures.

M. *What mean you by enthusiasm?*

S. A spiritual frenzy, whereby the mind is led into gross errors about religion, under a pretence of being more enlightened, or having greater assistance from the Holy Ghost.

M. *What mean you by zeal without knowledge?*

S. When ignorant pretenders assume the teacher's or preacher's chair, knowing neither what they say, nor whereof they affirm.

M. *What mean you by the counsel of the ungodly?*

S. The enticement of sinners, who try all ways and means to corrupt the morals of their companions, in drinking, whoring, gaming, cursing, swearing, lying, &c.

M. *What doth the Holy Ghost direct you to say to such companions?*

S. Depart from me, ye wicked, I will keep the commandments of my God.

M. *What do you understand by the way of sinners?*

S. That I must not run into temptation, nor continue in sin. That I must not let the sun go down upon my wrath, nor lie down to sleep before I repent of my sins, and implore God's pardon and forgiveness with a truly penitent heart: And that the way of sinners leadeth to everlasting perdition.

TRUE GODLINESS or PIETY.



Look unto me, I am God, there is none else. Isa. XLV. 22.

P L A T E L V .

M. *WHAT* understand you by ghostly strength?

S. An inward power communicated by the spirit of God to the soul of man, whereby he is enabled to resist the devil, to keep the commandments, to eschew evil, and to do good.

M. *How* are you assured that such strength is given unto men?

S. By the holy scriptures, wherein we read, *I can do all things through Christ, which strengtheneth me*: Philip. iv. 13. And therefore, says the same apostle, St. Paul, *In all those things we are more than conquerors, through him that loved us*. Rom. viii. 37.

M. *What* do you understand by the spirit of knowledge?

S. A capacity to learn, and to receive instruction, both in spiritual and temporal affairs; *It is that knowledge and discretion, without which a young person in the greatness of his folly must go astray.* Prov. i. 4.

M. *Why so?*

S. Because a child, without instruction, is merely *brutish*. Children left to themselves are rude, churlish, stubborn, wanton, undutiful, unmannerly, and prone to do evil. *They walk in the vanity of their minds, having the understanding darkened, being alienated from the life of God, through the ignorance that is in them.* Eph. iv. 18.

M. *How do you prove that this spirit of knowledge is promised to man?*

S. *To every one is given grace according to the measure of the gift of Christ: Eph. iv. 7-11. God dealeth, or distributeth to every man the particular trust or employment committed to each one's fidelity or faithfulness, according to his own good pleasure.* And the same apostle saith, *That every man hath his proper gift of God, (to fit him for his state or condition of life) one after this manner, another after that.*

M. *What do you understand by the spirit of true godliness?*

S. That in all my devotions I must worship, adore, and offer up my prayers and sacrifices to God alone through the mediation of Jesus Christ; avoiding idolatry, enthusiasm, bigotry, superstition and hypocrisy: That I must worship God in spirit and in truth: That I must take the holy scriptures for the rule of my faith and practice; and that I must *do justice, love mercy, and walk humbly with God.*



The TORMENTS in HELL.

P L A T E LVI.

M. *WHAT* do you understand by the spirit of holy fear?

S. The fear of God.

M. *What* does the fear of God work upon mankind?

S. A true sense of the imperfections of human nature: and that God's justice is such, that he will not clear the wicked; and his power such, that he is able to inflict the most grievous punishments upon sinners.

M. *How* do you prove this?

S. *Fear him*, saith Jesus, *which is able to destroy both body and soul in hell.*

M. *What* is the fear of God?

S. It is such an awful regard of God, as may keep us from offending him: for, none can be said truly to fear God, that is not thereby withheld from sin.

M. *How do you prove that?*

S. Solomon writes, *The fear of the Lord is to depart from evil.*

M. *What are the blessings and advantages of holy fear?*

S. When a man's ways please the Lord, he maketh even his enemies to be at peace with him: Prov. xvi. 7. He need not fear what men can do unto him.

M. *What are the good effects of holy fear, which it works in us?*

S. It makes us act always, as in the sight of God, who knoweth all things, even the most secret thoughts of our hearts, and informs us that no sin can be committed so secretly, but he will find it out, and that he will certainly punish us eternally for it, if we do not repent in time.

M. *Suppose thou shouldst be tempted for the sake of some worldly advantage, or for fear of bad treatment from great men in power, to cast off the fear of God, and to break his commandments, and depart from his statutes,*

S. I should follow the command of Jesus Christ, who by his evangelist St. Luke, xii. 3, 4, saith, *Fear not them that kill the body, and after that have no more that they can do: But I will forewarn you whom ye shall fear: Fear him, which after he hath killed, hath power to cast into hell: Yea, I say unto you, fear him.*

JESUS CHRIST in his GLORY,



Who ever shall deny ME before men, him will I deny before my FATHER, which is in HEAVEN. Matt, X, 33.

P L A T E LVII.

M. *WHAT* other benefits arise from this institution to those, who are confirmed?

S. They are hereby secured of the care of their godfathers and godmothers, to see that they be duly instructed in the *principles* of the *christian religion*: And, thus solemnly called upon to ratify their *baptismal vow and covenant*, they are engaged to begin betimes, both to consider their duty, and to apply themselves to a serious discharge of it.

M. *What* is the reason why the church requires this ordinance to be so publickly and solemnly performed?

S. By this means, the person, who perhaps had been *privately* baptised, is now publickly

confirmed in the face of the congregation. The vow, which had been made by others in his name, is here solemnly renewed and ratified by himself. The child, who had been baptised by some minister of low degree, is now established in the communion of the church by the chief pastor of it. And the *godfathers* and *godmothers* who became sureties for the christian instruction and education of the person presented, are hereby acquitted and discharged of their trust; and declared to have *faithfully fulfilled* what they so *sacredly promised* and *undertook to do*.

M. *So you are of opinion that godfathers and godmothers are obliged to take care that the children, for whom they become sureties in baptism, be instructed in the principles of their religion, and then brought to be confirmed by the bishop.*

S. Yes: So far as a solemn promise, made in the presence of God, can oblige them.

M. *What think you of such as go to the Lord's Supper, without either being confirmed, or having a desire, or intention to be confirmed?*

S. They are to be blamed.

M. *Why?*

S. They not only break the orders and disobey the command of the church, which for good reasons require them to be confirmed: But they seem ashamed to acknowledge their christian profession. Of which behaviour we have a dreadful denunciation by Jesus Christ, who saith, *He that denies me before men, him will I deny before my father, which is in heaven.*

A MORNING PRAYER.

I Laid me down, O father of all mercies and God of all comfort, and, having slept in safety under thy wings, am brought to the beginning of this day: Defend me in the same by thy almighty power; prevent me in all my doings with thy most gracious favour; grant that this day I fall into no sin, neither run into any kind of Danger; further me with thy continual help, that all my doings may be ordered by thy governance, to do always that, which is righteous in thy sight, and that in my studies, and all my works begun, continued and ended in thee, I may glorify thy holy name; and finally, by thy mercy obtain those gifts and graces, that shall make me fit for the state of life, in which thou shalt please to place me; make me wise unto salvation, and bring me to thine everlasting kingdom, thro' Jesus Christ, our Lord and Saviour. *Amen.*

Another.

PRESERVE me, O Lord, from the evils of this day. Let thy holy spirit be my guide, so that my days may not consume in vanity, nor my years in trouble, and that my condition be ever peaceable and contented in myself, useful and serviceable to others, and well pleasing and acceptable to thee, my God; that when my body shall lie down in the bed of darkness, my soul may pass into the regions of eternal light, thro' the merits of thy son, Jesus Christ, who has taught me, when I pray, to say, Our father which art

in heaven; hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil: For thine is the kingdom, the power, and the glory, for ever and ever. *Amen.*

AN EVENING PRAYER.

DE FEND and preserve me, O eternal father and God of all power and might, from all perils and dangers of this night; O deliver me from all inward infirmities, outward adversities or accidents, that might hurt my body, disturb my mind, injure my property, or obstruct my learning; from all sinful thoughts, desires, words and actions, that may assault and defile the soul: from all illusions of the night, that may abuse the fancy; and from all the spirits and powers of darkness. Give me, gracious Lord, that peace of mind, and spirit of wisdom and understanding, which the world cannot give, and the spirit of holy fear, that my heart may be always set to obey thy commandments. Protect me from all mine enemies, ghostly or bodily; that I may pass my time in rest and quietness: and grant me this night such quiet and innocent sleep and repose, that nature shall be refreshed, and I enabled to renew my studies on the morrow, with vigour and success, and I may rise from my bed with a pure heart and a clean body, to praise thy blessed name, and to serve thee with cheerfulness and gladness of soul, all the rest of my life, thro' Jesus Christ,

my Lord and Saviour, who has taught me when I pray, thus to say, Our father, &c.

A Prayer for a Child, to be said Morning and Evening.

GOD be merciful unto me and bless me, and shew the light of thy countenance upon me: Save and defend me, and all my relations and friends. Forgive me all mine offences. Teach me to avoid the evil and to do the good; that I may serve thee, worship thee, and keep thy commandments, O Lord! So that I may root out the seed of all malice and hatred from my heart, keep my tongue from evil speaking, lying and slandering, and my hands from stealing, and both my soul and body from every evil thought, word and action. Incline mine heart to be dutiful to my father and mother, (*if you have any alive*) to be obedient to my master or mistress, or teachers: to be humble to all my betters, to be meek and courteous to all people; to be true and just in all my dealings, words and actions, that I may live to thy glory, and, when I die, that I may attain everlasting life, thro' Jesus Christ. *Amen.*

The young Scholar's Prayer before School.

O God, the fountain of light, and the author of every good and perfect gift, without whom the wisdom of this world is no better than folly and confusion. Take from me all darkness of sin and ignorance, and enlighten my understanding with the knowledge of thy truth. Give me wisdom to know and believe thee, and grace to love and serve thee. Give me a diligent and obedient spirit, quickness of

apprehension, capacity of retaining, and a due reverence to those who convey good learning to me. And finally thou, who makest eloquent those that want utterance, instruct my tongue, and blest the fruit of my lips, that I may never be too forward to speak, nor too curious to attempt to explain those things, which thou hast not revealed; nor so remiss in my duty, or silent in thy cause, as not to rebuke vice, and, where thy glory, and the good of my neighbour shall call upon me to bear testimony to the truth. And thus I beg, thro' Jesus Christ our Lord. *Amen.*

A MORNING HYMN.

O Lord how many are my foes,
 In this weak state of flesh and blood,
 My peace they daily discompose,
 But my defence and hope is God.
 Supported by thy heavenly aid,
 I laid me down and slept secure:
 Not death could make my heart afraid,
 Though I should wake and rise no more.
 But God sustain'd me all the night;
 Salvation doth to him belong,
 He lifts my head to see the light,
 And makes his praise my morning song.
 Happy the man, whose cautious feet
 Shun the broad way that sinners go;
 Who hates the place where Atheists meet,
 And fears to walk as scoffers do.
 He loves t' employ his morning light
 Among the statutes of the Lord,
 And spends the wakeful hours of night,
 With pleasure pond'ring o'er thy word.

To God the Father, God the Son,
And God the Spirit, three in one,
Be honour, praise and glory given,
By all on earth, and all in heaven.

AN EVENING HYMN.

LORD, thou wilt hear me when I pray,
I am for ever thine:
I fear before thee all the day,
Nor would I dare to sin.
And whilst I rest my weary head,
From cares and business free,
'Tis sweet conversing on my bed,
With my own heart and thee.
I pay this evening sacrifice;
And when my work is done,
Great God! my faith and hope relies
Upon thy grace alone.
Thus with my thoughts compos'd to peace,
I'll give mine eyes to sleep,
Thy hand in safety keeps my days,
And will my slumbers keep.
Let God the Father and the Son,
And Spirit be adored,
Where there are works to make him known,
Or saints to love the Lord.

When you retire to Study, or go to School, say,

HOW much better it is to get wisdom than
gold? and to get understanding rather to
be chosen than silver?

He that getteth wisdom loveth his own soul,
and he that findeth understanding, shall find

what is good: But the soul that is without knowledge, is not good.

Grace before Meat.

O Lord God bless these creatures for my use, and give me grace, that whatever I eat or drink be to thy glory, thro' Jesus Christ our Lord. Or,

Bless these creatures for my use, and me to thy service, thro' Jesus Christ our Lord.

Grace after Meat.

HALLOWED be thy name, who hast given me this day my daily bread, for these and all thy blessings bestowed upon me, thro' Jesus Christ, my Lord and Saviour. *Amen.*

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The E N D.